

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XIV.

S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

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NO. 20.

Select Poetry.

IN HEAVEN WE'LL KNOW OUR OWN.

BY HANNAH L. M'INTOSH.

Thank God for the faith that teaches,
When the struggles of life are o'er,
We shall meet our own loved ones,
And shall know them all once more!
What matter though life be dreary,
And we tread its path alone?
If, when the journey is ended,
In Heaven we'll know our own.

Sometimes when fate's frowns are darkest,
And the clouds hang the fair blue sky,
For the tender love of the lost ones,
Our souls will vainly cry:
Then sweetly over our spirits,
Hushing the heart's wild moan,
Comes the whisper of faith—be patient—
And, in Heaven we'll know our own.

And life and its cares grow brighter,
In the light of this precious thought;
When the conflict at last is over,
And the battle of life is fought,
If we work in faith and submission,
The victory shall be won;
And in Heaven where rest awaits us,
We shall meet and know our own.

Ah! how will it be, I wonder,
Shall those who were dearest here
Be dearest again in Heaven;
Or think that when we stand so near
The throne of our loving Father,
That His children, every one,
Shall seem equally dear to each other?
Can any be like our own?

I wonder—but there—no matter;
This belongs to the great To Be;
And we'll see all these things so clearly
In the light of eternity.
'Tis enough to know if we're faithful,
Till the labor of life is done,
In the sweet "by and by" in Heaven,
We shall meet and know our own.

SPIRITUALISM EXAMINED.

Something for Science Men to Account for— Glimpses of the Future.

From Pomeroy's Future.
CHAPTER TWELVE.

Before going further in this investigation we desire to call attention to a phenomena of a singular nature, in proof or not in proof that spirits retain their individuality to a certain extent, and request those able to inform us, if so far as they know the replies to letters are such to any degree as the person would have given in this life. Here note carefully the following letter, as to its tone and under current of expression:

M. M. POMEROY.—Inclosed find one dollar. We, the undersigned, desire you to get a communication from Dr. John W. Jones, deceased who before his death lived in this county and State, but died in another State. We propound the following questions as tests, that we may be satisfied that spirits can and do communicate, or at least that the communications are not mere trickery of the mediums.

QUESTIONS.

- *1st. Where, and in what year did you die?
- 2d. Of what disease did you die?
- 3d. Did you believe in Spiritualism before your death?
- 4th. How many living members are there of your family?
- 5th. Have you anything to communicate to them?

OBEDIAH JONES,
J. F. SMITH,
F. H. CANLEY,

Mineral Springs, Howard Co., Ark., June 4, 1873.

Address reply to O. JONES, or in DEMOCRAT. On receipt we forward all that portion following the "4," in a dark buff envelope carefully sealed, without address to Dr. J. V. Mansfield, after writing on the fragment of the letter sent—"To Dr. John W. Jones of Arkansas."

Almost immediately was returned to us the following reply. Written by the hand of the medium under spirit control:

DEAR POMEROY.—Will you be kind enough to say to the Tribune parties there, until they have proper respect for the medium sources, through which we communicate, we have no desire to satisfy their curiosity. Obediah knows very well my feelings toward spirit-life. I am not able to give the year of my departure, for time we have not here; this is eternity, one day is as a thousand years, a thousand years as one day. Should we give the party all they care for, they would attribute it to trickery of our mediums.

JONH W. JONES.

It will be noticed that the reply is addressed to us, rather than to any of the Tribune, or three persons signing the letter. Our impression is that Dr. John W. Jones in this life, believed in spirit life; that Obediah Jones and himself have had disputes on the subject; that Dr. Jones was a man, earnest in his convictions, with a deep strata of dignity in his composition, while Obediah was more waspish and at times annoying in ridicule of Spiritualism, and that this spirit of ridicule prompted the writing to us, to inquire for Dr. John W. Jones, who in his reborn life is cognizant of the feelings of the one or ones who address us rather than himself, and gives answer accordingly.

Will the gentlemen who wrote to us be kind enough to let us know if our impressions are correct, and we will frankly publish their letter, to receive censure if we have not correctly stated the case.

Next comes another letter to us, in a brown envelope, sealed with red sealing-wax stamped Wells, Fargo & Co., Express, Jamestown. With it was a letter from J. S. Dixon, Jamestown, California, who writes that he has written and sealed a letter which he wishes us to send to a medium for a reply. We did as requested and received this reply:

MY DEAR STRANGER POMEROY.—I am called upon by some one purporting to know me, but as he comes without a name—I must beg to be excused. I have many professed friends on earth who it would give me pleasure to talk with, but I dislike to talk with any one who will withhold their name. Whoever the friend is, give him or her my best compliments, and tell them to come out where I can talk with them. I am he who was while in the body
M. T. DODGE.

June 15th, 1873.
The sealed letter was returned to us unopened. Will Mr. Dixon give us leave to open, or will he inform us if he did so carelessly a thing as to write us a letter which cost \$5 to have answered, and forget to attach his name thereto? Suppose he should write us a letter and omit his name? How would we know who it was from, and whether to answer it or not? Rather would we say tell me who wrote this, and I will give you a reply.
LOUISBURGH, MIAMI CO., KANSAS,
May 10, 1873.

M. M. POMEROY.—According to promise, inclosed is a true copy of the communication which I sent you some time since, and the replies to my questions by the medium:
LOUISBURGH, MIAMI CO., KANSAS,
May 28, 1873.

ROBERT L. BRYAN,
MY DEAR YOUNGER BROTHER.—If it is possible that the departed can return to earth, will you send me a reply, through a medium, to the following questions:
Are you happy in your present condition or state?
Can you tell me where, when, and how you were taken sick in your late illness?
At whose house was you while sick? And where were your remains taken to, to be buried?

Where was I at the time of your death?
Is mother with you? If so, when did she come to you?
If you can return and communicate with us, who are still living, will you come here and communicate with me, either by writing on a slate or paper, or through a medium?

I would be so glad to have you communicate to me by writing, so I could hear from you and know that you were near me. If you can reply to this, do so, and write anything else you may wish me to know. Your brother,
JOHN.

The reply is as follows, viz.:
Thanks be to God, our heavenly father, my dear Brother John, for the assurance I have the way—or the gulf between that and this world bridged over—and it is possible for spirits and mortals to commune with each other under certain conditions of a mortal organism.

I know how your heart fluttered with first joy and next fear, when you read that article in the DEMOCRAT, of May 24th, said you to yourself "can it be possible that such a communication really exists; can it be possible that with the requisites and foresight of the editor, can be deceived in such an investigation. You thought the matter over, and after maturely considering it you came to the conclusion you would try your hand at it, so on Wednesday the 28th, you seated yourself and made the queries that you have placed in sealed form, and which you inclosed to the editor of the DEMOCRAT in New York, with instructions to go to some reliable medium, and ascertain if a response could be obtained." Well, Brother John, I will do the best I can to notice your queries; I will first say I may not answer your questions in order as given, yet I will touch upon those I can magnify, and hope my feeble or imperfect control may in degree satisfy you that your brother Bob lives and has a conscious individuality.

I am happy, happy, far above any hopes I ever entertained of enjoying, before coming here.

You ask me where was my mortal remains taken to? That, dear brother, I could not say, for I did not awaken to consciousness for the term of fifteen days after I had left the mortal casket; and then it was with difficulty I could trace earth's matters; for weeks and weeks after I could see you and mother, and would often impress you, or attempt to do so, of my presence. But you could not detect my nearness. Although mother was in the sphere land, and you on earth, yet I could visit you with as little difficulty as could I mother in her sphere. I go often now to see mother, and we come together to your home, and fancy we do impress you of our nearness. Not long since "Jim Lane" came with me and gave me benefit of his control, thinking we might conjointly, so attract your attention, you would recognize one or both our attempts, but in that we failed.

For several days before I was so sick I laid myself down to raise no more—I had a presentiment my days were nearly spent on earth, and during my illness that impression did not leave me—well brother, much as I desired to live, yet I would not return to earth again, could I do so and take upon me the body form with all the perplexities incident to that life. If I was to return again, I would live a different life, for here I see that our happiness depends entirely on the doings of the body. Truly that life is preparatory to this. I will try and come to you and yours, from time to time, will you allow me to do so? but do not be discouraged if my communications are broken or imperfect. Form a circle, and allow us to come as best we can, we were once obliged to creep

before we could walk, so it is with learning to control a medium. There, brother John, I have said all I could with my present control, I regret that mother is not with me to send word and greeting to you and all the remaining family.
Your brother,
ROBERT L. BRYAN

To John D. Bryant, Louisville, Miami Co., Kansas, June, 1873.
(Then there are a few words added that I can't make out.)

Here Mr. Pomeroy, is a true copy of the questions and reply, even to the marks and dots. As it stands I can come to no definite conclusion in regard to it. Its quality as test depends somewhat on how much information you gave the medium—if you gave him my address, and explained the case to him, or showed him my letter to you, before the sitting it is a poor test; but if you simply handed him the sealed envelope I must think there is more than mortal power manifested in the reply. Please state just how you gave him the communication in the paper when you publish this, and exactly what occurred between you and the medium.

I had a brother Robert who died eight years ago, but my mother was living at that time. The reply states that Jim Lane came with him to help him impress me. Now that comes near making me discard the whole, for I don't believe my brother would ever associate with Jim Lane, I know he would not when living. But even as it is, with all the information you could have given the medium, you nor he could possibly have known my brother's name nor about my asking about his remains. You neither could have known what questions were asked without opening the envelope; and for the benefit of your readers I will here state that the envelope containing the questions were sealed with fine wax seals, it now lays before me, and I can discover no effort ever having been made to break, or remove them. It was returned to me unopened and I had so marked it that it could not have been opened without my being able to detect it.

There is something singular about this and I now wait the publication of it to see what information you gave the medium. My name and address is fully and correctly written, that he could not have obtained unless you gave it to him, and neither of you knew I ever had a brother, or that his name was Robert L., which is correct. But the handwriting is not his, neither did we ever call him Bob. When I see your reply I may try further.
Yours, etc.,
J. D. BRYAN.

P. S.—If any one doubts the validity of this communication they are at liberty to write me. My address is given in full at the close of the reply.

On receipt of Mr. Bryant's first letter, which came in the mail which brought seventeen letters of like character, we marked the letter and the mailed envelope in order to know to whom it belonged on its return, and sent the envelope, sealed with five wax seals, by a messenger to the medium, with the request:
"Please answer all the enclosed sealed letters. Send the reply to each one attached thereto, so I can return them to the persons sending them to me, and charge your usual fees to my account."
M. M. P.

Two or three sealed letters and replies thereto were returned to us each day, as the medium would be controlled to write, till all were returned. As the sealed envelopes and the attached replies through the medium came, we at once, from the mark or number attached to the envelope, learned to which letter it belonged, and at once forwarded the sealed letter and the medium's writing back to the persons who asked us to do their errands. In this case we knew nothing of the questions asked, nor was the letter broken open or disturbed while in our possession, or by the medium. Not knowing the nature of the questions asked, we wrote to Mr. Bryant for information, and he kindly sent us the communications as above given.

Our readers will remember in one of the early chapters of this series the communication we received from the spirit of the son of A. E. Brush, of Darien, New York, also the statement made to us by Owosso, the Indian-Mexican spirit control of Dr. Slade, to the effect that he, Owosso, was with the boy spirit when Mr. Brush received the communication from us; that he, Owosso, saw the tears run down the father's face as he read the letter first to young people—after that to two old people who had called in to hear the news. In this connection we call attention to the following heart-some letter from the father of the boy, and also to a statement made to us by Owosso, through Dr. Slade while under control, or in a trance, a few days since. The letter is as follows:

M. M. Pomeroy.

Dear Sir:—It is but justice to say that the reading of the letter as described in the DEMOCRAT of May 31, was true to the letter. It was read to two schoolmates of Henry's, also to an old gentleman and friend, all of whom he loved. They exclaimed, as it was read, that it was just like Henry, and that it must be him. Dear Sir, what a load of sadness is lifted from our hearts when we think of those words from our loved boy. Be of good cheer, the burdens of the day seem light, and the weary heart grows strong. Again we thank you, and await more tidings with faith and hope.
Respectfully yours,
A. E. Brush.

On receipt of the above letter, we called at Dr. Slade's rooms, 413 North avenue, engaged a sitting to make some inquiries of Owosso. The Dr. was thrown in a trance condition. Owosso took control of his organs of speech, and the following dialogue ensued:

OWOSSO.—"Good morning, editor man. I am glad you here com. You got writing from

man Brush, about his boy. Me see it coming to you."

"Yes, Owosso, I have a letter, and I want to hear from the boy. I am trying all the time to make sunshine, and I want to make it go all over the country—in hearts that are sad. I tell you frankly what I want, and I wish the boy Brush to write me another letter on the slate. Is he here?"

"No, he is not here. He home this morning with his folks. In your print you said he had left the farm. He says you made mistake. He said he wrote it form, but your stick type man, way up stairs made it farm, and he wants you to correct mistake."

"Thank you, Owosso, for doing the errand. The error will be rectified. What is the lad doing now?"

"Oh, he all about the place where his father and mother be. He much happy, now, too, cause his folks be much happy. Pretty soon he be all right to go on with his studies. He wants to write again, and will when he can get to you. Wait a while and he will come. If my medium go to Darien, he write much, for the boy feels at home about there. Me tell you, Pomeroy Man, that boy he such a beautiful spirit. His soul is full of love and goodness. He is modest, sensitive, and so full of good wishes. He is sensitive like a baby, and does not like to press himself forward. Since you give room in your paper to this matter, and do it in the spirit of truth, and not to ridicule, you never saw such sights of spirits as come all about you. Me never saw so many come. They crowd all about. They are in lines, miles long, anxious to get to you. They hope you will have letters for them. They are more anxious to communicate with friends on earth, those friends on earth know of. The boy Brush no like to break through the line. But he will find a chance pretty soon. There are tens of thousands of soldiers spirits all around you. They protect you all the time, and they want to tell you how much they thank you for telling the truth about the war. They are Northern soldiers too. They all read your writings up here. Of course they do. We know you well. And all the spirits here are ready to help you—to go errands to find other spirits you ask for, and they all want their friends to communicate. What you do makes so much commotion here as it does in earth-life almost. All the land over circles are being formed, and your paper doing much thought sowing. Me come with the boy Brush some time and send for you. Good-bye now."

With this we conclude this chapter, to continue the subject next week, and to give two remarkable tests that what Owosso told us is true. The one being in answer to a query from a gentleman of Logansport, Indiana, the other being in reply to a letter, place of writing unknown to us, enquiring for a Dr. Joseph Van Buskirk, who appeared before us.

The Orphans' Rescue.

What a high authority says about "The Orphans' Rescue."

In the window of Elliot, Blakeslee & Noyes is a painting by Joseph John, which seems to excite an extraordinary degree of interest, if we may judge from the crowds of people which gaze upon it at all hours of the day. This picture is entitled "The Orphans' Rescue," and represents two children, a brother and sister, in a boat which has drifted from its mooring and is borne by the rapid current of swollen stream to the brink of a fearful precipice over which the water is wildly dashing. Floating in the atmosphere above are seen the forms of two angels, supposed to be the spirits of the parents of the children, who have watched the boat containing their bereaved darlings. As the bow of the boat is within a few feet of the brink of the fall it suddenly feels the influence of an unseen power and is turned toward a quiet eddy among the rocks, and the children thus snatched from impending destruction. The moral of the story is too apparent to need explanation, while the sentiment expressed is one that can not fail to touch a responsive chord in the heart of every parent. A magnificent engraving on steel from this painting has been executed by J. A. J. Wilcox, and published by R. H. Curran & Co. The engraving is of a high order of excellence, and in all respects an honor to American art. The very spirit and sentiment of the original have been preserved, and the general effect of the landscape rather heightened than diminished by the engraver. This picture possesses all the elements of an extensive popularity, and we are not surprised to learn that the demand for it is already so great that a second plate is in active preparation.—*The Commonwealth, Boston.*

\$97 Worth of Information.

"Country ministers," says the Chicago Tribune, "like country church-members, sometimes leave their moral strait-jackets at home when they come to the city. They often pursue pleasures in town which they would run from in their own quiet gossip hamlets. An old minister from Sullivan, this State, whose work in the vineyard of the Lord, has

extended through many years, lately registered his name at the Commercial Hotel, corner of Lake and Dearborn streets. After supper, one day, he seated himself in an easy chair, at the Dearborn street entrance, and meditated upon the beauties of a sunset in the heart of a large city, his vision being limited by engine-house No. 13. His meditations were rudely aroused by a well-dressed man who had laid his hand familiarly on the old gentleman's shoulder and asked him if he was not from Sullivan. The old man acknowledged that he was from that town, but said "I do not know you." "Why," said the affable young man, "I'm the horse-trainer." "Well," said the parson, "I remember there was a horse-trainer at Sullivan, but I did not know him." By the affection of much winning suavity the beguile won the confidence of the minister, and induced him to accompany him to a room on the corner of Clark and South Water streets, where the prizes of the Louisville lottery were being distributed. The quondam horse-trainer said he had drawn a large amount of money, some of which he would like to spend on the minister, as a poor return for the pleasure of his company. The rest of the story is dull because it is so ordinary. The man of God bowed to the shrine of Bunko to the tune of \$97. Like all such worshippers, he claims that he lost the money on a tour of investigation, and, unfortunately, paid dear for the information he acquired.

New Mediums—Powerful Manifestations.

From the Medium and Daybreak, London.

TO THE EDITOR.—DEAR SIR:—As desired by you and other friends of Spiritualism, and in obedience to direct commands from the manifesting spirits, John King, Katie King, Peter and James Lombard, I send you an account of some of the extraordinary phenomena which have occurred in connection with myself and five friends, well known in the musical and temperance world as the Royal Osborne I. O. G. T. Hand-Bell Ringers and Ballad Vocalists. As the phenomena have been of almost nightly occurrence since Christmas, about which time I introduced the subject of Spiritualism to their notice, it will be impossible to narrate all that has transpired. The whole of the party seem to have developed some mediumistic gifts. Three of them appear to be really first-class mediums, and with them singly and collectively I have had, spontaneously, without seeking, sitting, or seance held for the purpose, except on two occasions, the whole of the recorded phenomena of Spiritualism, from raps and table-tilting to materialized spirit forms; and two of the mediums floated round the room, and through solid wood, and one floated through the wall into the passage when the door was locked. This was witnessed by three of us, and when he was brought back again he was floated through the ceiling on to the roof, and brought into the room again at dawn of day, after an absence of, I should think, twenty minutes. This coming through the ceiling was witnessed by myself quite distinctly. This occurred at the Red Lion Hotel, Warminster, on Friday June 6th. During the three weeks previous, at Southampton, Devizes, Salisbury, and other places, the spirits seemed to have accompanied us, for manifestations of every kind occurred. The spirit "Peter" always acted as valet; but on some of us treating him as a servant, he was not long in letting us know he could when he pleased be master of the six of us. His power and presence became so great and manifest that we got to fear him. My own adventures on this head I do not care to relate, as they would surpass anything of the Baron Munchausen style of adventures I have read. Such manifestations to be credited must be experienced, and even then verified by others, least we ourselves doubt our own senses, and prefer to believe we have been deluded to the other alternative, that miracles are so common, cheap and plentiful.

We had a seance at Clapham last evening. After music, Peter, Katie and James came and entertained the company with the direct voice, raps, and very powerful movements of the table; and things were brought from the next room, and from the pockets of those present. The spirits also struck the keys of the piano, producing a variety of notes. Spirit-forms were partly materialized. All the party—twelve, I think—were touched and slapped. "Peter's" thundering raps were given in plenty, and by desire he moderated them, as well as the knocks he is fond of distributing so plentifully. The seance was concluded by "James," who found paper but borrowed the host's pencil, writing a direct message asking us to go home as it was late. A majority of those present were skeptics. We have had very powerful manifestations in daylight, and, in fact, from the time of opening our eyes till night again, in the streets, and in railway carriages full of people, and even when giving our musical performances before large audiences. On one occasion the performance was stopped, and the performers, and an audience of over one thousand people, put into a state of confusion and fear by "Peter's" antics.

HARRY GANNBY.

AUG. 2, 1873.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st., New Orleans, La.

Slandorous Slime and Malignant Cunning of Orthodoxy.

Rev. Linus Parker, D.D. (Doctor of Delusions), conducting the *Christian Advocate* published in New Orleans for the Alabama, Mississippi and Louisiana conference, after copying a lying report of the late Spiritualist Convention from the *Western Christian Advocate*, proceeds in his 19th of June issue, to sling his favorite slop-slanders at the Spiritualists with all the malignancy and self-assurance of creedslinging. He says, "There is not at this hour so great and fatal an error as this one of Spiritualism. It is a 'mystery of iniquity' which works everywhere. Societies are in nearly all the larger towns and cities, and a considerable literature, in the shape of papers, books and tracts, exists, and obtains an extensive circulation. It has assumed the form of a religion, which attracts to its singular communion skeptics, infidels, sensualists, and the unstable and ignorant of every creed."

Yes, it has some extent to considerable literature, and makes some practical professions, founded on facts, legitimate reason and common sense deductions. It may attract skeptics, infidels, sensualists and the unstable and ignorant of every creed—not more so, however, than other religions, which as a general thing are the mere aggregate forms of ignominious presumption, that seek power and position through perversion, by which to live off of the labors, and derive tributary honors from the helpless poor. In these particulars it is impossible for Spiritualism as a religion to ever reach the self-assured success of method, or any other ism. So, brother Parker, we are not your rival on your corn-affliction point, where the shoe pinches you the most. You should not thus fulminate your envious slanders upon us, and thus show in yourself one of the worst running sores of a little soul. Brother Parker says, "The advance of science will, doubtless, in time explode the supposed supernatural character of the phenomena, and show that they are owing to certain mental and material laws, which operate uniformly, and without the interposition of disembodied spiritual agents."

We as Spiritualists, can not conceive of anything supernatural. We have no premises of a supernatural character; no idea to convey by such a term; nor have we any use for such a term. We can not conceive of anything above nature. As to the advancement of science nature is an infinite system of science, to which we, through reason, injustice and truth, appeal for our justification. You dare not do the same. We doubt not that natural laws, through the interposition of beyond intelligence, rules, irrespective of the form and name we see it manifest in.

He says, "We have seen none but evil fruits connected with it. It sends many to the madhouse; of Christians who have been engulfed in this dark and diabolical whirlpool, it makes sensualists, monomaniacs and infidels."

Considering bigotry as the worst form of ophthalmia, we excuse your serious want of clear vision as to Spiritualism, making its converts from your faith, sensualists, monomaniacs and infidels. We can not help their coming to a liberal surface, that which your professional hypocrisy bred in restrained bones. If sensualists and monomaniacs, your church practices made them so. If they are infidels, nature and common sense no doubt caught them up in that condition, while struggling with but their heads above the scum of your practical piety, as practical among the more comely and accessible sisters and yellow-legged chickens of the circuit and great city ranches, behind your grand display procenium.

Considering the generally admitted fact that none excel the Methodists in enjoying the shrewd Christian privacy of goodies behind the curtain, we think their impudence, blinded by surfeiting practice, when they banter a slop-slinging scrag of this kind. You, Brother Parker, are the last one to accuse others, until it is well established that your unimpeachable "thing," as an exception to the general failing of your tribe, stands above reproach, as Cæsar's wife should have stood.

You say, "An evil of this magnitude, apparently increasing, and insinuating itself into every community, should be carefully watched and exposed."

Bravo, Brother Parker—that's what we are spoiling for; there are none better fitted than such men as yourself for the job. You can make more money, more reputation and more heavenward headway by exposing Spiritualism, than you can otherwise. In paying his indignant respects to the Swedenborgians, Brother Parker says, "This is the more refined of the two, is advocated by educated and refined people, and commands many graceful penes, both in prose and verse, in its propagandism. We poor, ignorant Spiritualists would be glad with equal truth to grant the same compliment to Methodists and Methodism."

As to a matter of sincere opinion in point, however, while we admit that all religions, or forms of religion, so-called, as measures of condition, are good and useful in their time, season and place, and while we believe there are many good professors and teachers in the country and as many perhaps, as one in ten, in the larger cities, still we as candidly infer from all the facts connected with the generality of our fashionable city preachers, that all who are blessed with intellectual ability, are as equally cursed with infamous hypocrisy.

But our very eloquent, lamb-like brother says, "In order to silence these 'wizards that peep and that mutter,' the supreme authority of the law and the testimony must be invoked, and the deep and purifying spirituality of gospel doctrines and experience must be vigorously exhibited and enforced." That is just about as cool as the Catholic "thing" reviewed in our last.

Now, Brother Parker we as a class, do not scare worth a cent, at such Boenergism, just because we know barking dogs never bite, and next, because we know that if the blood-thirsty curs of the creedsling kennel, with which we are threatened, should escape through their hoped for door of God in the constitution, and slay us, we shall only be one step higher, where kennel curs of destruction are condemned to tuck their tails and sneak off to their proper abodes, whenever they look true spiritual manhood and womanhood in the face.

Now, Brother Parker, we take your false and slanderous statements and allusions, as natural to your professed religion and should be thankful if you would continue them, if they are true, they will put down a most potent and all-sweeping error of the age; if they are false, the more "enforced" the sooner they will

perish by the self-inflicted poison of their own receding venom.

Though the heresay report of the spiritual convention you copied from the *Western Christian Advocate*, was a slanderous perversion—its publication in both instances, will call for the truth in the premises, which you, learned infallible Ajaxes of the quill, should keep behind the curtain. You had better let the hungry lion sleep, and console yourself with the policy of your older, shrewder and wiser ones of letting Spiritualism severely alone.

BEST AND OLDEST FAMILY MEDICINE.

Sanford's Liver Inevigator—a pure Vegetable, Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations.

Medium's Column.

MRS. A. H. ROBINSON,

Healing, Psychometric & Business Medium,

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

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CHICAGO, SATURDAY, AUGUST 2, 1878.

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When we expose the weakness, the evanescence, the changeableness of the Old Theological God, we only break in pieces the idol that Christians and other idolaters worship.

Our mission is not only to dethrone and break in pieces mythological gods but to aid in presenting to the human understanding the philosophy of life.—[EDITOR RELIGIO-PHILOSOPHICAL JOURNAL.]

Germany...."God or State."

NEW YORK, July 18th.—A correspondent of the *World*, under date of Berlin, June 29th, makes public a most remarkable conversation with Prince Bismarck, in which the Prince, after giving expression to his weariness of spirit, is made to say: "The truth is, there are not half a dozen men in Germany on our side. I mean those who clearly comprehend the real meaning of the conflict in which we are engaged, and in which, notwithstanding our success thus far, I now believe we shall be beaten. The Emperor does not understand it, and if he did he would change sides in a moment. The Crown Prince, perhaps, does understand it, but he will put himself on the other side, if, indeed, he is not already there. The fight is the Empire against the Church. It is a fight of the State, Empire, Monarchy, or Republic against God, and in this fight the State will get the worst of it, unless it succeeds in destroying the idea of a God and placing itself in its place. Men say that they must have something to worship. Well, then, let them worship the State; let it be all in all; let it take the place of the family as well as the Deity; let it be the Deity. In two generations, if we had the field wholly to ourselves, we could so obliterate the idea of God and of imaginary rights bestowed on man by Him as their Creator, that the substitution of the State in His place would be effected, and the State, as in Pagan Rome, be all in all."

The correspondent, giving in his own language, the spirit of the continued conversation with Bismarck, says that the seminal idea of the whole was that the aspiration for liberty grew out of a belief in God; that it would be impossible to make a perfect subservient people out of men imbued with dogmas of Christianity, and that, while all forms of Christianity were alike fallacious, he cared to war against none but that of the Roman Catholic Church, for the reason that it alone was formidable. He said: "Nothing has amused me more than the praises which I have received from the Protestant Christians of England and America. I have wished to crush Rome that I might crush Christianity. The praise me for my services in the cause of what they call 'reformed Christians.' If anything could console me for the chagrin which I foresee I am to endure for some time to come, it would be to witness the amazement of these good friends of mine when they understood the truth. But understand it they never will."

BISMARCK is a man of sense. He attempts to make himself understood, succeeds but poorly.

He would like to have every subject of the German empire look to Germany as the highest expression of power and goodness. In a true government every subject is an integral, and equal component part. From a sectarian standpoint, a superior power is seen. For instance, the Catholic sees a God who loves and favors Catholics to the prejudice of the government, if necessary to the dominion of the church, and in like manner, to a lesser extent, the Protestants look upon church and government. The latter is subservient to the former. Hence, the bigots would put God in the Constitution of the United States, and acknowledge Jesus Christ as not only the supreme ruler, by right of inheritance, of the United States, but of all other governments.

The proposition for putting God into the Constitution and acknowledging Jesus as ruler of the nations, is of church origin, and it is designed to call the attention of the people away from a love of their government to priestly dictation.

They (the priests) teach the people to believe that they in an especial sense represent and are exponents of Jesus Christ's will. This sentiment is more deeply imbued into the minds of the Catholic devotees in Germany; but it is only so because their system of Jesuitical church government is more perfect. Give the Protestants the same power and they would wage the same warfare against the government that did not grant them special privileges.

Never will a Nation become truly Republican until the idea of a partial Deity—a Deity that loves one child of humanity better than another, is banished from the minds of the people. Then, and not till then, will all rights be equally sacred before the law. Then there will be no privileged classes to hold property, but every dollar's worth of property, be it vested in church edifices or the poor man's cottage, will alike pay its part in defraying, the expenses of government; and then there will be no more government than all will willingly subscribe and yield to, as for their own good. Such a government will be the voice of the people, expressed from their highest conceptions of duty and right. It will be the voice of God, expressed through the people constituting the government.

The above statement, emanating from the plastic mind of Bismarck, gives expression to an ominous sound. The idea that he intends to convey in the statement, "That the aspiration for liberty grew out of a belief in a God; that it would be impossible to make a perfect subservient people out of men imbued with the dogmas of Christianity," is simply this, that all forms of Christianity gives rise to peculiar aspirations for liberty to control the nation through the agency of each sect respectively. Perfect order in any nation can not be preserved where turbulent religious elements exist, each worshipping a different God, whose laws they consider infallible, and whose revelations are guides of action.

Bismarck would trample under foot this religious Upas tree that has caused untold misery in the past, the branches of which to-day are vigorous, ready to disseminate poison which for a time has been held under abeyance, by liberal progressive minds.

The belief in the existence of different Gods by various denominations has been the cause of discord, wars, and all that miserable intestine strife which proves a curse to any nation. The money that has been expended in distributing tracts, sending missionaries abroad, building churches, and supporting 61,000 ministers of the gospel in the United States, would if properly used, banish destitution from the country, diminish crime, elevate the morals of the people and introduce a healthy tone in the nation. Among all nations the belief in an angry, partial and changeable God, has resulted in persecutions, wars and intestine strife. Slavery in this country was founded on a belief in God's revelations. See the untold misery that resulted therefrom, and the war that followed. Different languages not only spell the name of Deity differently but each interpret his nature differently. Here is the name of God in forty-eight different languages: Hebrew, *Elohim* or *Eloah*. Chaldaic, *Eloah*. Assyrian, *Ellah*. Syriac, and Turkish, *Alah*. Malay, *Alla*. Language of the Magi, *Orsi*. Old Egyptian, *Taut*. Armorian, *Tauti*. Modern Egyptian, *Tenn*. Greek *Theos*. Cretan, *Thois*. Aolian and Doric, *Hos*. Latin, *Deus*. Low Latin, *Dies*. Celtic and old Gallic, *Diu*. French, *Dieu*. Spanish, *Dios*. Portuguese, *Deos*. Old German, *Diet*. Provencal, *Diou*. Low Breton, *Done*. Italian, *Dio*. Irish, *Die*. Olala tongue, *Due*. German and Swiss, *Gott*. Flemish, *Goed*. Dutch, *Godt*. English and old Saxon, *God*. Teutonic, *Goth*. Norwegian, *Gud*. Slavic, *Buch*. Polish, *Bog*. Polaca, *Bung*. Lapp, *Jubinal*. Finnish, *Jumala*. Runic, *As*. Pannonian, *Istu*. Zembian, *Fetico*. Hindostanee, *Rain*. Coromandel, *Brama*. Tartar, *Magatal*. Persian, *Sire*. Chinese, *Prussa*. Japanese, *Goezur*. Madagascar, *Zannar*. Peruvian, *Puchocamae*.

The revelations to the nations that represent these languages, differ as widely as the sound in the pronunciation of the different names. No two are alike. By each, Deity is described differently; and in each his Providence is differently manifested. Is it, then, at all remarkable, that Bismarck, whose intuition is so keen, sees the evil that must necessarily flow from the different sects, and he now desires to nip the evil before it is again so fully developed that it can destroy the liberties of the people? Governments should be entirely separated from a sectarian God. Under no consideration should one be acknowledged, fearing that the one accepted would have no existence only in the imagination.

A Godless nation is far better off than one which worships a being that would endorse penal servitude, and allow its insidious influence to expand until 4,000,000 of negroes are held in subjection! The God of the South founded slavery, but the God of the North abolished it. Here were two Gods, adored by two different sections, resulting finally in intestine war. Bismarck fears a like result in Germany. Blind devotion to different Gods, by remote sections, invariably results in the subversion of the rights of the people. Place all the Catholics in one State, and let theirs be the only religion, and how quickly war would follow with sections adjoining.

Strife, like disease, has an origin. Its baneful influence manifests itself under the cloak of religion, sustained by a peculiar God. In ancient times the Gods were consulted when any war-like expedition was to be undertaken. The Indians at one time were accustomed to consult the Great Spirit before they commenced war on neighboring tribes. Bruno was burned because he taught a pure pantheism in opposition to the accepted God. The inhabitants of some of the islands of the sea

have a God who is considered a very great swimmer. From the various Gods worshiped revelations have proceeded, conflicting in character, immoral in tendency, and eminently well calculated to cause disturbance among the people. Bismarck realizes the fact that it would be far better for the people to have no belief in a God, then to have imaginary ideas of liberty arise therefrom from hundreds of different sects. Harmony results from unity of action; but that never can exist while revealing Gods promulgate Bibles and establish therein their divine authority.

The moment a nation goes beyond actual knowledge for authority in the enactment or administration of laws, the liberties of the people are at once jeopardized. Gods that can impart a revelation to mankind have been a greater curse to the people than intemperance, and licentiousness of all grades. To acknowledge the Christian God in the Constitution would, of course, render it necessary for the Bible to be considered as of divine authority, and that would give rise to intestine strife and wars at once. Would it not be well, then, to awaken the people to a realization of the absurdity of the belief in the existence of a God who can impart a revelation to the world, and the danger that must follow from adopting the Bible as a moral code? There can be, however, no successful warfare waged against the Bible. Should we expose its obscenity, the lascivious thoughts that darken its pages, the acts of licentiousness of the holy patriarchs, and the nastiness that is manifested in various chapters, we would be at once arrested for violating the statute against obscene publications.

However, we require no Bismarck in this enlightened country. The Spiritualists, Liberals, Atheists and Infidels, are too strong to be crippled by any systematic movement on the part of the churches. Liberty of thought and freedom of action, restrained and regulated, of course, by wholesome laws, will continue to exist in this country, notwithstanding the tocsin of alarm sounded from the various sections of the country.

Those Obituaries.

When we wrote the Obituaries of Father Adam and Mother Eve, we were fearful that some would think we were jesting on "sacred subjects." Nothing can be further from the truth. Brother McKinney writes:—"I do think that Adam's obituary is simply jesting with sacred subjects." We assure our good Brother that we never were more solemn in our life than when we wrote those obituary notices. It would be unbecoming to any of Adam's greatest-grand children, to think of him only in a reverential manner. As the Persians, when they look towards the stars, devoutly cross their hands in adoration, so do we when we think of Adam, in respect for him, say, "My dear Grandpa, we were the first to write your obituary."

Possibly, Adam may not have been as high as we computed, yet we are still inclined to believe that he was at least seventy-five feet high. We have a right to believe he was of that height. Mud was plenty, no doubt, and a man less than that height would have reflected discredit on the Lord. We stated that he died of the cerebro-spinal meningitis and cholera morbus. Those are the only diseases that could have possibly killed such a resolute man. Measels, small-pox, typhoid fever, etc., couldn't effect him in the least.

All do not agree, however, in reference to these obituaries. They affected our readers differently. Brother John Gowan writes:—"The obituaries of Mother Eve and Father Adam have delighted every one that has read them." Here again we were disappointed. We did not intend to "delight" anybody. Our aim was to create admiration for our first parents, to make our readers shed scalding tears, to cause them to think they were following off a funeral train, or reposing in a graveyard. It appears, however, that our obituaries have had the effect to delight a whole neighborhood. We are sorry for it; Adam regrets it; Eve ditto. In a short time we shall present our readers with Cain's obituary. We propose to show that Cain was insane, hopelessly insane when he killed Abel, and that the Lord was not justified in treating him in the manner he did. We propose to show how he became insane, and detail the method he adopted to slay his brother. We shall unveil many facts in reference to his case that were unknown in the past, and would have remained so until this day, did we not deem it our duty to write his obituary.

The Nature of Mediumship---Who can Explain It?

We believe but little is known of the laws of mediumship. Every day new phases of that power are brought to light.

We have often published facts in regard to the use of magnetized papers prepared by spirits through the mediumship of Mrs. A. H. Robinson, the healing medium at Chicago. Spirits who belong to the band controlling her, say that they by means of those magnetized papers, get *en rapport* with the sick persons who wear them at night, when all is quiet, and infuse magnetically their life element into the systems of the sick, and restore them to health. The truth of the claim has been verified by thousands who have been cured through Mrs. Robinson's mediumship.

The following case verifies the fact that the spirits under favorable circumstances, can through the simple magnetized papers, so far materialize their hands as to handle and move tangible objects. J. Sterling, of Durand, Illinois, a patient who was being treated by Mrs. Robinson, as usual by letter only, in speaking of his case says:

I have been very anxious to have some test that the spirits were really with me—had three

or four but not satisfactory, till the evening of the fourth of July, last.

I have been in the habit of keeping the magnetized papers in the same envelope laid on my stand with a book on top, as I thought it would prevent them losing any of their virtue.

My little girl, ten years old, came into my room just after sunset. I had laid down to rest on my bed when I was startled by a loud crash which I thought was caused by the falling of the window sash, when Orinda said, "O! Pa, what done that? Why that Third Reader of mine, that covered your papers, raised up from the table about a foot, and came down hard enough to cause all that noise."

Physical Manifestations in Kansas.

The editor of the *Observer*, Pleasanton, Kansas, has attended a seance at the celebrated "Round House" on the farm of Mr. Morrison. He gives a full account of the manifestations he experienced. The circle consisted of four gentlemen and three ladies. One spirit gave his age as 34,000 years; said he wasn't born on any planet in our solar system; the people on his planet were far ahead of the inhabitants of this world in knowledge of science and art, and in everything pertaining to life; they had no religion, did not believe in the existence of a God, and had no fear of death. The ancient invisible was asked if Dr. Trall was right in his dismal prediction of famine and pestilence resulting from the conjunction of several planets, and he replied, No. One present inquired if the attractive power which caused the magnetic needle to point to the north pole was a force belonging to the earth, and the reply was, No. Did it belong to the spirit world? No. Was it the force of attraction exerted by a magnetic current connecting this world with the next? Yes, was the prompt reply.

We are told that through the mediumship of Mr. Tippiie startling things are performed. Different musical instruments, it is said, are played on at once, and an ancient spirit called Father King converses through a trumpet.

He would not interfere with the Will of God.

Why certain Universalist clergymen seek alliance with *Evangelical churches*, desire to put God in the Constitution and oppose opening public libraries to working people on Sunday, may perhaps be accounted for on the ground of a desire to gain the favors of their old enemies in cases of emergencies.

The following anecdote shows how the matter stood not long since. Query. Since the adhesion of the Rev. Miner to many of the orthodox tenets, would the fire-alarm be sounded from an orthodox church, if a Universalist meeting house was on fire?

At a recent meeting of Unitarian Congregational ministers of Massachusetts, the Rev. Mr. Turner, of Hyannis, told the following: The Universalist church in Hyannis was struck by lightning. The nearest bell was on the Baptist church, but when they applied for the key, the old Baptist sexton refused. "He was not going," he said, "to interfere with the will of God." The church was consumed.

Little Bouquet for July.

THE LITTLE BOUQUET for July is now out. Its table of contents for this number is as follows: Happy at Last, T. S. Givan; The Private Picnic, Malcolm Taylor; Dreams, J. R. Francis; Willie Drayton, H. T. Child, M. D.; Fresh Fields for the Heroic, Dr. Hall. Departments of Miscellany: The Weaver, Selected; Flowers, Byronis; The First Pocket, Elizabeth Sill; Taga Mahal, C. J. Johnson; Big Brothers, Christian Union; Speak Gently, Golden Hours, Miseries of Self-Importance, Taylor; Gems of Natural History. Our Home-Circle Varieties: Wise and Otherwise, Baby Claire, Emma Tuttle; Remember, Importance of Cares, Selected; A Spelling Lesson, A Race for a Wife. Bureau of Correspondence. Lyceum Intelligence, Too Late, In the Lyceum, Lyceum Report. Editorial Department: Home, What is Said of the Origin of Man, Press Comments, Literary Notices with several fine illustrations.

Little Bouquet Fund for Orphans.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Amount previously acknowledged.....\$ 2.00
A. C. Light, of Taylorsville, Cal.,..... 1.00
D. P. Myers, of Windsor, Cal.,..... 50

Who will next be inspired to a similar deed of noble charity? We shall report.

Wanted.

The post-office address of J. P. Hibler, D.D.S., who sent us \$5.00 in April and now wants to know why we do not give him credit for the same. In both letters he fails to give any post-office address. Please send your post-office address and the amount will be duly credited.

The Little Bouquet

For July is replete with loveliness and can be had for fifteen cents; also either of the preceding numbers, May and June. Forty-five cents will pay for May, June and July numbers. \$1.50 will pay a year's subscription. Address LITTLE BOUQUET, Chicago, Illinois.

MR. GILL, of Kirksville, Mo., gave us a call a few days ago. He gives a favorable report of Spiritualism in that place.

J. W. MILLER, of Monigona, Iowa, has our thanks in behalf of those little ones he has so kindly remembered in ordering the LITTLE BOUQUET at his own expense. Angel friends will bless him for his kindness.

Warren Chase is now lecturing in this city to large and enthusiastic audiences. Under his ministrations all feel that they have been entertained and instructed. He lectures here again next Sunday.

D. P. MYERS, of Windsor, Cal., donates one dollar to Bro. Austin Kent.

"GARDEN OF EDEN," by A. Sison, is on file for publication. Send us more like it.

CAPT. R. H. WINSLOW's address will be Cleveland, Ohio, until the last of September. He will lecture in Detroit, Mich., during October. He has been actively engaged in Ohio during the past few months.

We refer our readers to the able lecture of B. F. Underwood in this issue of the JOURNAL. While, of course, we know that he errs in his materialistic ideas, we are willing to admit that he is doing good service in fighting the common enemy, orthodoxy.

THE Spiritualists of Philadelphia and adjacent places will have a picnic to Atlanta City, on Wednesday, August 26th, 1878. The last boat leaves Vine Street Wharf at 6 o'clock A. M., and returns there about 7 1/2 o'clock P. M., giving six hours on the beach. Meetings will be held at Atlanta City. We expect a large company. Tickets for adults, \$1.50, for children, 75 cts. For sale by J. H. Rhodes, M.D., 918 Spring-Garden and Dr. H. T. Child, 634 Race street.

E. V. WILSON will speak in Chatworth, Ill., on Friday, Saturday and Sunday, July 25th, 26th and 27th. The evening lectures will commence at 8 o'clock. His lecture on Sunday will be at 10 1/2 o'clock A. M. The friends will govern themselves accordingly. He will have with him on sale The Wilson and Harris Discussion, The Clock Struck One, The Three Voices and his photographs, album and cabinet size. He will speak in Morris, Grundy county, on Friday, Saturday and Sunday, August 1st, 2nd and 3rd—four lectures. Dr. Antis will make arrangements according to his letters.

THE Spiritualists and friends of Progression (by order of Committee) will hold their 12th annual grove meeting at Pendergast Grove, Phoenix, N. Y., Sunday, July 27th, 1878. Moses Hull, of Vineland, New Jersey, is engaged to address the people on that occasion. The Barge Onondago, Silas Huntley, Capt., will leave the docks at Syracuse at precisely 8 o'clock in the morning. The steamer Lawrence, R. A. Prichard, Capt., will leave Fulton at 8 o'clock in the morning. The new steam Yacht will leave Baldwinsville at the same hour as above. Fare for round trip on each boat 50 cts. Friends wishing to take passage should be punctual at the hour as they will start precisely at the time. The proprietors of the grove are using every means for the comfort and convenience of those who may attend.

WHAT does it portend? The Jerseyville (Ill.) *Republican* gives an account of a very strange phenomena that occurred there on the night of the 4th of July. It appears that after the storm of wind and rain had cleared away, some of the residents in the Cope neighborhood, about 3 1/2 miles west of the city, claim to have witnessed a most extraordinary phenomena. Uncle "Jim" Cope says there appeared in the northwestern heavens an army of soldiers, "thousands upon thousands of them," dressed in beautiful uniforms and marching in regiments and battalions from the northeast to the southwest, and that they were three hours passing a given point, and finally disappeared as mysteriously as they came. This story is confirmed by Mr. Nathan Cope and family, all intelligent, reliable citizens, and is certainly a remarkable circumstance.

New Books.

THE PHRENOLOGICAL JOURNAL for August is on our table with an excellent variety of seasonable reading.

ELECTRIC MAGAZINE. The *Electric* for August contains a fine portrait of our great novelist, Nathaniel Hawthorne, and a good list of articles which are solidly instructive without being too heavy for summer reading.

THE GALAXY for August, of which we have received the advance copy, has an uncommonly varied and promising table of contents, and its promise is more than made good by the articles which follow.

The August number of LIPPINCOTT'S MAGAZINE, contains the second portion of "The New Hyperion," a record of a journey from Paris to Marly by way of the Rhine. The illustrations to this serial are from the pencil of Gustave Dore, and are profusely scattered through the text, giving pictorial form to many of the most notable incidents and striking passages. Same number presents a variety of interesting contributions. A very attractive number.

A Wonderful Case.

The Geneva (O.) *Times* contains a letter from Mr. T. L. Bane, of that place, giving the dates and quantities of fluid taken from him by his physician by "tapping," since December, 1870, from which it appears that he was "tapped" twenty-three times, 1,419 pounds of fluid taken from him. He has lately been cured by the use of Bethesda spring water sent from Waukesha. Many cases of dropsy have been cured by the use of this "Bethesda," but this cure is really wonderful, as such case of dropsy are incurable in the hands of the best medical men.

We have known of Bethesda's wonderful cures in liver and kidney complaints, such as indigestion, constipation, and diseases proceeding from these difficulties, viz.: diabetes and Bright's disease.

The late Chief Justice Chase was cured of a complicated liver and kidney complaint by the use of Bethesda.

Associate Justice Field says it will cure any case of kidney disease.

Surgeon General Walcott, of Wisconsin, Prof. Parker, of New York, and other eminent medical men endorse it. Thousands of barrels of this water have been sent to dealers and invalids in different parts of the world. Unhealthy persons should try it. Address I. N. Morton, Milwaukee, Wis., for particulars.

Jesus and his Teachings.

Below we give a meagre sketch of Prof. Hamilton's poetic lecture at Opera Hall, Sunday morning, July 13th. These extracts, of course, speak for themselves, but yet they need the connections and the spirit which he influences in their delivery, to give them their full significance. He must be heard to be fully appreciated.

Who was Jesus—called the Christ?
Was he the Son of God?
Begotten by the Holy Ghost,
As written in the Word?

That is, was he the "only Son of God?"
As 'tis by some expressed?
Or, as by others, God Himself,
In flesh made manifest?

Or was he simply "Son of Man?"
So happily endowed
With gifts and graces heavenly,
The pious called him Lord?

The Scripture calls him many names,
Christ Jesus—Elder Brother—
The Prince of Peace—the Wonderful—
The Everlasting Father—

The Alpha and Omega, too,—
The Beginning and the End—
And many other titles grand.
We in the Scripture find;

But still he was of woman born,
He ate, he drank, he slept;
He said he was the Son of Man—
He talked, he prayed, he wept.

He went about like other men
For three and thirty years;
At length he died upon the cross,
Oppressed with doubts and fears.

"Eloi, Eloi, lama, sabachthani,"
'Tis said he uttered then,
"My God, my God, why hast thou forsaken me!"
This proves him but a man.

He labored in Gethsemane
To shun the dreaded cup,
And sweat as 'twere great drops of blood,
Before he could give up.

Which presupposes anxiousness,
And lack of godly power
To meet his doom with calm content,—
It was a trying hour.

He taught the people faithfully,
He healed the sick, but then
He could not do some mighty works
For lack of faith in men.

He was into the mountain led
To be tempted of the Devil.
But could a God be tempted much
By any thing that's evil?

How could a God be tempted by
A being he had made?
And where's the virtue of the man
If God the tempter laid?

It seems to me so farcical
For God to act like man,
I can not see how men can hold
The Trinitarian plan.

Nor can I see why men should praise
A God for doing well—
How could a God do otherwise?—
Will Trinitarians tell?

Christ spake, 'tis said, as never man,
And doubtless 'tis were so,
He was extremely spiritual,
And hence more apt, you know.

Conditions most exquisite, had
Expression in Christ's birth,
And hence his grand ascendancy—
His loveliness and worth.

This was the reason why he was
Proclaimed the Son of God,
He was so finely organized,
Clairvoyance toned his word.

No wonder men of Palestine
Were startled at his presence,
His psychometric readings were
Their proof of his omniscience.

And hence the good ones called him Lord,
While bad ones called him Devil;
But neither viewed him truthfully,
And thence a mighty evil.

Christ may have thought he were begot
In some miraculous way,
Because so much more spiritual
Than the people of his day.

His parents may have been entranced
At the time of his conception,
And all concerned, quite honest in
This marvelous deception.

Perhaps 'twere best that ignorance
Should deify Christ's goodness,
And be transformed by worshiping
Into his moral likeness.

And thus keep virtuous heart alive
Till wisdom should unroll,
And thus reveal the God of Gods—
The Universal Soul.

Ideed, the Scriptures indicate
That time would give the call—
For Christ's surrender unto God,
And God be ALL in ALL.

Now, all men are the Sons of God—
Children of the Father—
And Christ, the Lord's most fitting name—
Good Jesus—Elder Brother.

'Tis nature's aim, where'er she can,
To gender human souls;
And when conditions will allow
A Jesus she unfolds.

But if conditions wont admit
A being, good and pure,
She'll do the next best thing she can,
Start sick, then heal and cure.

This lovely Jesus I revere
With all my better nature,
But hope to be as pure as he
Somewhere down the future.

If he has power to rule the world
I'm willing that he should,
So long as he doth rule by love
I'll call him Master Good.

I glory in his soulful life,
How much so'er I fail,
It tells of human possibility,
Hence toward him I set sail.

The rules he gave to others
Himself was governed by,
If only Gods could keep them
Why ask of men to try?

No faith in Christ is worth a groat
That does not mind his teaching.
Christ has no friendship but with those
Who after truth are reaching.

His intuitions broke the shell
Of popular appearance
And showed the kernel, white alone,
Is worthy of acceptance.

The church to-day seems satisfied
With nothing but the shell,
They glory in appearances
And think that all is well.

The weighty matters of the low
Are passed in silence by,
While the vaguest superstitions
Are lauded to the sky.

The church has had Christ's gospel long,
And aught, it seems to me,
To be done with swords and musketry—
In loving rule be free.

Yet, "resist not evil" does not seem
To have one morsel's weight,
For when rebellion sounds her drum
She's ready for the fight.

But let no fighter claim the faith
Once given to the saints.
For if they do I'll claim the right
Of them to make complaints.

Christianity has no place in war,
Its founder would not fight,
His mission was to break the sword,
And rule by love, not might.

My kingdom is not of this world—
Says the man of light.
My kingdom is not of this world—
Else would my servants fight.

Our worldly men must think it strange
That Christians take the gun,
And well they may, for Christians can't,
From blood all Christians run.

But die they can, as Jesus did,
Yet kill they can't and live.
No "dear old flag" is half so dear
As the master whom 'twould grieve.

Shall Christians kill, while the Master prays
All bloody on the tree?
And not for self but enemies—
The world from blood to free?

Don't talk of Christian liberty,
That's won by shedding blood,
It smells of that old theory,
Which saved the world by flood.

And what is worldly liberty
To dead men on the field?
What heavenly merit can those claim
Who carnal weapons wield?

What glory, too, will those men gain,
Who preached in time of peace,
That all men should lie down their arms,
And prayed that war might cease.

And yet went forth as chaplain priest
(With promise of more pay)
To beg the "Lamb" to help them kill
Their brethren in the fray.

How strange that both the North and South,
In deadly fight arrayed,
Should call upon the self-same Lord,
Whom neither had obeyed.

They preach that even one poor soul
Is worth ten thousand worlds!
If not redeemed before it dies
In endless misery whirled!

And yet they glory in that peace
Which comes of the endless wails
Of sinners damned, shipped on to hell,
While praises filled their sails!

And once a year they go with flowers,
To decorate the graves
Of soldiers dead and gone to hell—
Their gospel never saves!

O my! O my! are all men knaves?
And hypocrites, too?
Or are they so unreasoning
They know not what they do?

If love is e'er to rule the world
'Tis time Christ's church began
To show some symptoms of this rule—
Some faith in God or man.

Christ based himself on principles,
So spiritual and true,
He felt a oneness with his God,
Disciples ought to, too.

Yea all men should be Sons of God—
Be true to truth and right—
Be all in love with God or good—
And so be full of light.

"Why of yourselves do ye not judge
Of what is true and right,"
It was so plain, so clear to Christ,
He wondered at their sight.

As God is love and rules by it,
All rule should be the same;
Hence Christians may lay down their arms,
Or else give up the name.

Christ lived a Nonconformist here—
Went forth without a creed—
Said, truth believe and truth obey,
Was all the soul could need.

The reason why his teachings were
So much above all others,
He made them so self-evident—
Sincerity scarce falters.

As Jesus did not gauge himself
By what the ancients wrote,
He yields all honest men the right
To set themselves aloft.

No creed derived from any book
Should bound a mortal's sight,
When intuition grasps new truth
Rejoice, fling out the light.

Don't stop to see how well it squares
To no one age or clime,
Whenever souls can comprehend
That is Jehovah's time.

The fount of inspiration
Is ever on the flow,
And blesses every nation
Where truth men seek to know.

If God intended we should put
Our confidence in books,
How strange that Jesus never wrote!
How wonderful this looks!

The greatest teacher that the world
Has ever brought to light,
He, O! ye book, ye Bibles!
He never deigned to write,

But once, and that was in the sand,
And with his finger, too,
Yet 'id, St. John, the world could not
Contain his history through.

All principles are God ordained,
So find them where you may,
Some truths a Jesus did not know,
Are well received to-day.

And every truth's a Word of God,
Though wrote by Greek or Jew,
And upright souls will never spurn
What reason says is true.

And he who teaches darkened minds
To find a better way,
Must be a Savior, as was Christ,
Although he lives to-day.

And he reveals the will of God
Who tells a truth untold,
Although within the Bible-lids
His name be not enrolled.

A Savior, Christ may well be called,
Because he showed us how
To save ourselves the quickest way—
Stop sinning—stop it now.

Love God or good with all the heart—
The neighbor as one's self—
Resist not evil but with good,
Nor hanker after self.

Do unto others as ye would
That they should do to you—
Be gentle, true, forgiving, good,
And God shall bring you through.

But what about his grand new birth?
His being born again?
'Tis giving conscientious reason
The right to hold the rein,—

'Tis moving up out of animal self
Into the spiritual realm—
Where the spiritual man can take the lead
And govern at the helm—

Where all the higher faculties
Can have their voices heard—
Which blending with the "still small voice"
Shall give commanding word.

Then harmony shall dwell within,
For justice will be done,
Then peace shall spread her gladness wings,
And heaven below's begun.

Till then a man is only half a man—
And the lower half, at that—
He lives a kind of dying life—
Fit emblem is the bat.

He sees not that his happiness
Is in direct proportion
To the number of his faculties,
He keeps in good condition.

And so he gropes in animal life,—
His God but filthy lure;
And dies, at last, poor dwarfish thing,
Unfitted for the future.

Whilst he who strives to be a man
In spite of all temptation,
Gains truth and strength for future use,
To heal and bless the Nation!

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained,
at wholesale or retail, at 634 Race St., Philadelphia.

Statuolence.

We have been asked frequently since our late severe and painful illness. "What do you think of Statuolence now? Is it a failure?" To the latter question we answer emphatically No! and we shall endeavor to give our views of the former as confirmed by our experiences.

We believe in God as the spirit of the universe, and in man as a spirit. God is not a spirit, but the spirit seen, felt and known everywhere throughout the universe, in sun and planet, in rocks and mountains, in river and ocean, in plant and trees, in all animated nature, but more than all and most to be adored in man.

"All are but parts of one stupendous whole,
Whose body nature is and God the soul."
Or, as a spirit has said through our gifted sister Lizzie Doten.

"God of the granite and the rose!
Soul of the sparrow and the bee!
The mighty tide of being flows
Through countless channels, Lord,
From thee.
It leaps to life in grass and flowers,
Through every grade of being runs,
Till from creation's radiant towers
Its glory flames in stars and suns."

We have a large faith based upon the little knowledge we have garnered through life. We believe in medicine, mineral, vegetable and animal. We believe in magnetism and electricity, terrestrial, vegetable, animal, human and spiritual. We believe in Statuolence, or the will-power by which all these are more or less regulated and controlled. There are conditions in which medicines, magnetism and the will-power all fail, and the spirit can no longer use its "clay-built tenements." We mean by medicines certain material substances and by magnetism and electricity all the forces used in nature that are used by the spirit.

We divide material substances into two classes, nutriment and medicines. Some have supposed that the former were always harmless and not poisonous, and the latter always injurious and poisonous. We do not accept either of these propositions; it is not the food or the medicine that is poisonous, but its want of adaptation to the condition of the system. Thus the most wholesome and nutritious food may be injurious and fatal in its effects when the system is in certain conditions, while the most noxious poison in certain conditions rightly prepared and given in proper doses, may be the means of restoring a diseased system to health.

The human system is destined at some future period to take into itself portions of all the elements of the globe on which it is born and lives, hence there is nothing foreign to man on this earth, only in its present adaptation either in form or quantity. Hence, too, the reason why spirits return to and linger around the earth on which they had lived in the body, for a long time in order that they may obtain the elements as they become spiritualized and adapted to the needs of their spiritual bodies.

We do not favor the free and indiscriminate use of medicines, but on the contrary we advise the most wise and judicious care in their administration, a wisdom based upon all the knowledge and observation which we are able to obtain on the external plane, aided by the best intuition and clairvoyance that we are capable of reaching. The blind and ignorant administration of pills and potions has cursed the world long enough, and we do not hesitate to declare that it is better to use no drugs at all, than to use them without knowledge.

Medicines act in at least three modes, all of which are influenced by the mind or will-power. First, mechanically by changing the conditions of the stomach or other organs with which they come in contact, and even in these cases the will has much to do with their effects; for instance, a person swallows a coin or any other substance which only acts mechanically,

and as a general rule, no harm will result from it, unless they become alarmed and fear produces some evil results. Physicians generally satisfy persons that there is no danger, and none follows. It is related of the late doctor Chapman of this city, who was a noted punster, that on being called to a child who had swallowed a coin, he made persistent inquiries to know whether it was genuine or counterfeit. The mother of the child having satisfied him that it was genuine, asked why he wished to know that! "Why," said he, "I wanted to know whether it would pass?"

The second mode in which medicines operate is by entering into combination with the fluids or solids of the body in which case they act either locally or generally. These are also much influenced by the action of the mind and will. Physicians frequently notice that pills, which in themselves have no purgative effect, will produce this result in persons who are strongly impressed with the popular idea that all pills are purgative. A judicious physician will, in almost all cases, inform his patient of the nature of the remedy and the object likely to result from its use, thus securing the co-operation of the will, and requiring much less medicine to produce the same effect.

The third method in which medicines act is called Catalysis, or presence action. For instance in the process of digestion, we find in the saliva a substance called Ptyalin, the presence of which in masticated food, sets in motion the change from starch to sugar, and although the substance itself is not used, still change would not go on without its presence. There are other instances of this character, and some medicines sometimes act in this manner. We have not referred to the psychological impressions produced by medicines when held by sensitive persons, a very interesting account of which may be found in Dr. Buchanan's *Journal of Man*. There is a wide and interesting field for observation and research here. How shall we obtain the knowledge that is essential for the proper administration of medicines? First, by the culture of all the faculties within ourselves which enable us to feel the demands of the physical system for particular articles—first, within ourselves, and then we shall be enabled to extend it to others. We know that such faculties exist in animals, and if our intuitions which are superior to animal instincts, would do more and better for us, if they were not blinded by false habits and customs and the influences of hereditary tendencies. Secondly, we should obtain by observation and study all the knowledge that we can of the powers inherent in the medicines to be used, as this will aid our intuitions. As man becomes spiritually unfolded and his physical system is refined, he needs less and less medicine.

We have referred to terrestrial magnetism, the currents which passing out from the earth's surface, exercise a potent influence upon man, and although he is designed to be cosmopolitan and live in all the habitable parts of the globe, yet the laws which govern these changes are highly important. Many of earth's children suffer and die, because they do not know that the magnetic forces of the locality in which they live are poisoning the currents of their lives. In such cases there is a demand for change of locality, a necessity to leave home with all its comforts. This intuition is not understood though it is practiced to a very great extent, especially among the wealthy classes. It is not fashion alone that leads to the watering places (often mis-called) but this demand for change of terrestrial magnetism. When this intuition is better understood and properly cultured, mankind will go abroad under its influence to receive health and strength. As an illustration of the effect of persons who travel much, they find it impossible to settle in any locality long at a time.

The most potent of all influences is human magnetism; that which we derive from plants and animals is essential to the best development. These are received by our association with them. The beautiful garden with its choice flowers tends to refine and elevate mankind and cultivates the poetic nature. The association with swine and the coarser animals tends to degrade man's physical nature while that of birds, the horse and ox, the greyhound and other refined animals have an elevating and strengthening tendency. Human magnetism is the most potent and universally diffused power on the globe. A medium remarked to us that no flower that to-day adorns and beautifies our gardens, was on this earth till after the footstep of man had made its mark on it.

The progress of plants and domestic animals is mainly due to the influence of man; both that which he produces silently and unconsciously, and that which results from the conscious acts of his will. Human magnetism passes from one individual to another, either consciously or unconsciously both to the giver and receiver, influence is continuous, and although our intuitions are active on this plane, yet there are very few who understand much about them or put in practice what they know. We know that there are those who carry poison and death to the sensitive, and whose presence should be avoided by all such. Thousands upon thousands of human beings, with the most sensitive and refined organizations are crowded out of this life by the wrong associations which are so common in society, many of which are made compulsory.

When these laws are better understood, men and women will have no hesitation in leaving the conditions which are injuring them and doing others no good. The race is on the road to this knowledge, and is traveling much faster than they are aware, though it is a weary and painful journey to the sensitive ones, who are the pioneers carrying the torches. Human magnetism, whether simply by presence action, which is powerful in its effect, or by the manipulations and association of the magnetizer is the most potent force that acts upon mankind. It is, however, subject to the action of the will, and this is what we understand by Statuolence, or a State produced by the will.

In health the will may be trained so as to have a powerful influence, but when disease takes hold of the body, as in our case recently, then the will-power becomes more or less enfeebled, and there were several weeks that we could do very little in the way of removing pain. Many times, however, during that period there came a power which held the fearful storm of pain in abeyance and said "Peace! Be still!"

During this period we were aided by many kind friends who did all that lay in their power to carry us through the troublous sea of disease, and the kind and it was to human magnetism and loving sympathy flowing from many persons, that we owe the return to our present state of health.

It was not medicine; that is seldom required in our system. It was human magnetism, and this was kindly offered by our Brother and Sister, Jacob L. Paxson and Sarah M. Buckwalter, of 1027 Mt. Vernon St., in this city, to whom we feel very grateful, as they were among the first to establish the fact that the magnetism of man and woman when properly blended furnishes the most effectual, healing power, especially when aided as both of these are in their mediumistic powers by bands of spirits.

After about six weeks of almost uninterrupted

ed suffering, we were enabled to take the helm and through the will say to waves of pain, "Thus far, and no farther." This was, however, temporary, and for a month we awakened every night several times, with severe pain which was easily dispelled by the momentary action of the will. This is our testimony in relation to Statuolence, that there are conditions in which the strongest will is powerless for the time, but when a certain degree of health is regained, the power of the will returns, and we have more confidence in this today than ever before, not as an infallible and absolute power but as a means which may and should be directed to useful ends by all.

We know that our friend Doctor Fahnestock, to whom we are indebted for our knowledge of Statuolence, thinks that we could at any time not only relieve these pains permanently, but actually throw off all the disease which for nearly sixteen years have baffled the skill of all who have attempted its removal. Perhaps if we could think so, we might, but we have not yet been able to think so, and have not succeeded. We are satisfied that this will-power, aided by spirits and mortals, has kept us in the form and will continue to do so and for this we are thankful, for we are sure there is work enough to do here and now, and we ask for the power to do the best work we can for humanity, knowing that we show our love to God by our love to our fellow-man. Under this resolution we were cheered by the following lines sent to us by our Sister Nellie J. T. Brigham:

We will come to you in sadness,
Whispering of life's morning gladness
Pointing upward to the blue,
Far beyond the shadow lifting
Far beyond the storm-cloud drifting,
Shines the sun forever true.

And when better sorrow drinking,
All your life within you shrinking
We the gates of morn will open,
And whisper of our singing fountains
And our grand and sun-lit mountains,
And will kindle all your hope.

Thus the weary night is fading
And the morning sunbeams glow,
Lighting up the spreading valleys
And the mountains white with snow,
Oh, be ready for the labor
When earth has the light of heaven,
For when angels labor with you
Chains of earth shall soon be riven.

Another sister in the west who, although a stranger to us in the outward, saw a vision of beauty around us, and heard spirits singing the following song:

"We come, we come with our wealth of love,
With flowers fresh culled from the gardens above.
From the open portals thy brow is fanned
With the balmy breezes from the Summer-land,
Oh! beautiful, far beyond compare
Is the home which awaits our brother there.

But a work is first for thee to do,
Given but to the faithful, loyal and true,
The mission that unto thee is given
Is to guide earth's wanderers home to heaven,
A holy trust, dear brother, is this,
Which shall crown thy life with enduring bliss.

We know that thy spirit sighs for rest
And longingly turns toward 'the isle of the blest,'
But 'the sweet by-and-by' of promise shall come
To waft thee away to that longed-for home;
With the hand-clasp of angels, earth's trials all o'er—
Thou shalt meet thy beloved 'on that beautiful shore.'

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Invocation.

Oh! thou who dost speak in whole numbers, and dost not deal in fractions, speak ever unto these mortals of those vast numbers of Infinity, that reaches out beyond life's troubled sea, and shines upon them constantly as a star of truth, that ever revolves around thee. To thee our God, our Lord, our Father and our Mother, we come asking for love, for thou art our Mother indeed, or thou couldst never have partaken of that element of love, that partakes of the Mother's nature. May we receive the spirit of the beautiful eternity, where one day is as a thousand years, so that we may reach out and journey onward, each one of us being thine forever and forever. Amen.

Elizabeth Roberts.

Spirits have broken the bars of the tomb; and oh! what a fearful tomb for mortals to be bound within. How fearful to be incarcerated in such a gholgotha. How we should seek with this spirit power to break all the bars of every tomb, that would incarcerate in darkness any spirit while in the body that holds it. How we should seek those bright intelligences that would bring us to the knowledge of the true liberty of education, that power which alone can aid us through an individual effort to break forth from the tomb of ignorance, which encloses many a bright spirit; also to aid in breaking down the bars which keep in check many spirits because of unpopularity and prejudice. Were it not for these fearful bars in the body many would come forth and give out those beautiful sentiments within the soul, and then act in accordance with the world of truth which produces far sweeter melodies than that music-box. [A music-box in the room had been playing.] Then there are other bars which are the result of religious prejudice and education that need to be broken down; and I find some of these about the medium, but none that will do any harm. Where is that land of brighter spirits?

I have found that land; for woman, speaking, has broken the bars of the tomb for me. [A woman present asked the question.] I have found that land above, which is on the soul plane, that seeks to elevate and not destroy all of God's creatures found below the level of the soul plane; but that which would visit in their darkness every one of God's creatures, and given them drops from the streams of mercy.

I would have those fearful bars broken that prevent spirits of intelligence from coming in to the homes of those who are not even members of light, although claiming to be adherents of the beautiful philosophy of spirit-communication. How many people we find that are imprisoned in a prison that is worse than even a penitentiary; but may bright spirits here come unto them, and break the bars of their tombs for mercy's sake, and set the captives free. Spirits are engaged in breaking other bars, so that you may be enabled to sing joyfully as you move onward in search of an ocean of love! I have found it, by working out my own salvation through patience and suffering for the living, but not for the dead; because those who are dead know no suffering. I passed away a short time since; but it is needless to say, that I only passed from earth to a country of life. I lived in Oregon when in the body.

Dr. Hugh L. Hodge.

I would say that if I had my way, I would immediately enter into a new creation of the soul and body of some people; and I think that I should begin first in this modest Quaker city of Philadelphia. It has not been long since I passed away. How many individuals have I witnessed passing away; and none know so much as do physicians about death; and what a glorious opportunity they have to minister to the soul while ministering to the body; and I think I know something about both, but I do not care to enter an argument at this time. I know that there is a life in the future. Where then is that life that there is a constant departing to? What consequence are your titles of D.D. and L.D. when you come here? I would not give the title of a child born in truth for all your earthly rank; it is of no consequence in this life.

I want to not only help those who helped me while the body, but I will help others to carry on this business of helping soul and body. I lived down in the central part of this city [Philadelphia], and I died of paralysis. I see here a lady [to a lady present] who helped me in my carriage recently, and who also spoke to me of this Spiritualism; but I have experienced glorious changes since that time. I find here nothing like disease and decay, and I do feel thankful that I studied the profession of a physician. How careful one should be to get at the cause, and not the effect in the treatment of disease. Very many of the learned physicians are in ignorance in relation to the causes of disease. They mistake effect for cause. I have found many of my friends who have passed away to the chamber of light. I find that there is much in the broad library of the infinite to be studied; and how ignorant many of the so-called learned are in regard to this library of truth. I am lost in amazement when I look back upon my past life; and when I look forward into the bright future, I find that I am born again. Oh, that I had given me force and power to break the bars of the tombs of ignorance and prejudice and it be hooves you to be charitable and not fanatical in your belief. I have studied the Spiritualist, as well as the peculiarity of the Materialist, and now realize what a fearful doctrine the latter is to teach, that there is no future; that there is no balm of Gilead for the weary soul in this life. It shall yet be contradicted from your very pulpits, as they will be forced to give the very version of the Bible that will defend them in their own peculiarity of belief. You can take away eight-tenths of that book and you will still have two-tenths left that are of far more value than the rest, as it will contain truths concerning the resurrection of the spirit. There are many Spiritualists that need to be resurrected from their darkness; and it behooves you to endeavor to resurrect them from the lower planes of Spiritualism, so that they may come up to the higher. I believe in Spiritualism, but as it is manifested by many who claim to be such, I do not believe in it; for they seek light in the darkness. During my life in the world of intelligence and atmosphere in which I am wending my way, I learned these facts; and now I go and endeavor to comfort the mourning in the vicinity where I passed away.

Convention of Spiritualists.

The Spiritualists of the Northern District of Iowa met at Well's hall, Iowa Falls, June 13th, 1873, for the purpose herein set forth, pursuant to a call from Dr. C. P. Sanford, State Missionary for Iowa. Mr. I. B. Thomas was elected President, and E. Higgins, Secretary pro tem.

Saturday morning, June 14th. Committee met pursuant to adjournment. Conference for one hour. The committee on permanent organization submitted their report recommending the following named persons, who were duly elected. For President, C. Benbow; Vice-Presidents one from each county so far as represented:

Winnebago, Dr. Peterson; Mitchell, Mr. Vanderpool; Hancock, Mr. Wheelock; Cerro-Gordo, Judge Rosecrans; Floyd, Mr. Stephens; Butler, W. A. Curtis; Franklin, Mrs. Mitchell; Humboldt, Judge Hewitt; Webster, Mrs. Western; Hamilton, Mrs. Wilson; Hardin, L. O. Lowden; Grundy, F. Bawa; Secretary, J. A. Collins; Treasurer, J. H. Weiland.

The following named were appointed committee to frame a constitution and by laws: I. B. Thomas, H. Brooks, Mr. Bump, Mrs. Eastman, Mrs. Wilsons and Mrs. McMellon. Committee on Resolutions, J. H. Weiland, Mrs. Brooks and Mrs. Woodward. Committee on Order of Business, Mr. Goodwin and Mrs. Higgins. Report from Business Committee: 1st, Conference for one hour; 2nd, Adoption of Constitutions and such other business as may come before the Convention. Lecture by Dr. C. P. Sanford; Sunday morning conference, after which address by Bro. Goodwin; afternoon conference and address by Dr. Sanford; evening, address by Bro. Shaw. An hour pleasantly passed in conference. The Committee on Constitution submitted the following preamble and constitution which were adopted.

Whereas there appears to be a lack of support financially sufficient to encourage the spread of the truth of Spiritualism in this district, and whereas there appears to be an anxious and increasing desire among the people to know more of our philosophy, therefore for the purpose of a more efficient support and encouragement for speakers to enter our field of labor, we do endorse and recommend the following constitution:

ARTICLE 1st. This organization shall be known as the Spiritualist Association for the Northern District of Iowa, embracing the counties named in the call for this Convention auxiliary to the Iowa State Association of Spiritualists.

ART. 2nd. The officers of this association shall consist of a President, Vice-Presidents, Secretary, Treasurer and an Executive Committee of five persons.

ART. 3rd. The duties of the first four officers shall be such as are usually performed by the similar officers in all societies.

ART. 4th. The duties of the Executive Committee shall be to employ any person or persons to lecture in this district on Spiritualism and subjects of radical reform; to audit the accounts of this association and call an annual meeting of the same at which they shall make their annual report.

ART. 5th. All moneys paid by the members of this association to the Treasurer shall be subject to the order of Executive Committee for the payment of lectures employed.

ART. 6th. The objects of this association shall be purely of a financial character for the purpose of spreading the truth in this district by the employment of such person or persons as the Executive Committee think proper to send forth to advocate the spiritual philosophy and any person who may become a member of this association, shall be perfectly free to enjoy and express their religious sentiments and be considered individually responsible for whatever they may say or do.

ART. 7th. The Executive Committee may authorize the employed lecturers to receive moneys from each member as per quarterly installments and receipt for the same and they shall require them to make a quarterly report to them of all moneys received and they shall pay said lecturer out of the moneys reported as paid into the treasury of this organization.

ART. 8th. All moneys subscribed to this association shall be due quarterly and such amounts due shall be subject to the order of the Executive Committee.

ART. 9th. The election of officers of this association shall be at the annual meeting of the association, and they shall hold their office until their successors are elected.

ART. 10th. The annual meeting of this association shall be on the first Friday, Saturday and Sunday of June, of each year, at such place as the Executive Committee may select.

On motion the following named persons were elected Executive Committee: Calvin Lundy, E. Higgins, W. A. Curtis, Mrs. Andrews and Mr. L. Benbow.

Evening session. House called to order by the President. After music by the choir, the audience listened to an able address by Dr. C. P. Sanford.

Sunday morning, it being announced that the Secretary elect refused to serve, on motion W. A. Curtis was duly elected to fill the vacancy. After music by the choir the audience listened to an interesting address by Bro. D. T. Goodwin, of Waterloo.

Afternoon session. Music, then conference. The Committee on Resolutions recommended the following which was adopted.

Resolved, That we most respectfully urge the Spiritualists in ever county, town and neighborhood in this district to circulate subscription papers in the spirit and interest set forth in our constitution, and that they do so immediately and report to the Executive Committee from time to time as they progress in the work of thus raising funds for the support of speakers in our cause.

Resolved, That we cordially invite all lovers of free and liberal thought to join with us by subscribing to our funds and we do not by this act of subscribing claim them as Spiritualists, but thankfully receive their subscriptions for the advancement of our cause in carrying out the objects of our association.

Resolved, That we recommend the organization of county and township societies on the basis of our constitution for the purpose of advancing the interests of our cause.

Resolved, That we urge upon the Spiritualists of every county and town in the district where there are sufficient numbers to do so, to organize Children's Progressive Lyceums as the best means of teaching our philosophy.

Resolutions expressive of woman's equality and the duty of man to remove legal obstacles were passed. After the music the audience were agreeably entertained by an address from C. P. Sanford.

Sunday evening, music by choir, poem read by the speaker, "Over the hill to the other house." Address by W. J. Shaw. Sunday, June 15th. Address by W. J. Shaw. Sunday, June 16th. Address by W. J. Shaw. Sunday, June 17th. Address by W. J. Shaw. Sunday, June 18th. Address by W. J. Shaw. Sunday, June 19th. Address by W. J. Shaw. Sunday, June 20th. Address by W. J. Shaw. Sunday, June 21st. Address by W. J. Shaw. Sunday, June 22nd. Address by W. J. Shaw. Sunday, June 23rd. Address by W. J. Shaw. Sunday, June 24th. Address by W. J. Shaw. Sunday, June 25th. Address by W. J. Shaw. Sunday, June 26th. Address by W. J. Shaw. Sunday, June 27th. Address by W. J. Shaw. Sunday, June 28th. Address by W. J. Shaw. Sunday, June 29th. Address by W. J. Shaw. Sunday, June 30th. Address by W. J. Shaw.

On motion, Convention tendered a vote of thanks to the citizens of Iowa Falls for their hospitality. On motion the Secretary was required to prepare and submit a report of the

proceedings of this Convention to the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT for publication. The Executive Committee have employed Bro. W. J. Shaw as Missionary in this new field of labor.

W. A. CURTIS, Sec'y.

Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

Brittan's Quarterly for sale at this office, price 80 cents. It is an excellent work, send for it.

BARRE, MASS.—Mrs. N. H. Bacon writes.—Life would be a blank to me without the JOURNAL, so let me have the JOURNAL as long I can pay for it.

COLUMBUS, OHIO.—Dr. E. S. Walker writes.—The Spiritual sky here is brightening, and our opposers appear to be more interested in our beautiful philosophy than ever before.

PLYMOUTH, ILL.—W. Darnell writes.—P. R. Lawrence proposes to be at Plymouth on the 8th, 9th and 10th of August, at St. Mary's on the 11th, 12th and 13th, and at Colchester on the 14th, 15th and 16th of said month.

WACO, TEXAS.—Henry C. Pierce writes.—Spiritualism is moving forward slowly in this State. We need good mediums more than anything else. Foster did a good work here last Fall. Let others like him come to the South.

PORTLAND, OREGON.—A. L. Miller writes.—Enclosed please find fifteen cents for one copy of the LITTLE BOUQUET. I think it will be just what we need for our children.

Yes, it is just what all liberal-minded people need for their children if they would save them from imbibing the dogmas of old theology. It should be remembered that "as the twig is bent, the tree is inclined."

NEW LONDON, MINN.—M. E. Chandler writes.—If the LITTLE BOUQUET will do as much toward enlightening the minds of the little folks as the RELIGIO-PHILOSOPHICAL JOURNAL has done for the big folks, it certainly deserves a wide circulation.

CHETOPA, KAN.—E. Justice writes.—I must say your JOURNAL is the most welcome visitor I meet each week. It throws life and strength in this nearly worn out casket of mine and I know ere long I will leave it on this side of the river, and pass over and meet my many friends and relatives there.

WASHINGTON, D. C.—J. B. Williams writes.—Our society has leased and moved into a fine new hall on E street, between 11th and 12th St. It is forty by seventy feet, sixteen feet to ceiling, with fourteen windows; fine sound and ventilation. We held a dancing social on Tuesday, the 15th, a perfect success.

GRAND RAPIDS, MICH.—I. Tomlinson writes.—I know your labors are hard and trying, but friend Jones, there is a good time coming. Be faithful. I am a man of sixty-five and past, but can see to read the JOURNAL with glasses, and expect to read it as long as I can raise money enough to take it.

EDDYVILLE, IOWA.—G. W. Chamberlain writes.—Brother R. G. Eccles will represent us in the proposed discussion with Rev. Frank W. Evans. Brother Eccles can meet him any time after the fourteenth inst., but as Rev. Evans proposed the latter part of July, I suppose July 21st may be the date agreed upon.

FT. DODGE, IOWA.—Mrs. L. M. Santee writes.—There are hard times for money, but we would be cheating our souls to deprive ourselves of the JOURNAL. I keep it doing missionary work all the time by lending it and sending it to friends in different States. I think the JOURNAL especially adapted to the West. I take much interest in the editorials.

NEW HOPE, OHIO.—J. H. Brown writes.—Your enemies can not charge you with the lack of ability. I like Spiritualism. Hope you will assail crime with the same ability that you do the gods. You are doing a good work. Hew straight to the line, let the chips fly where they may. Many people are governed by prejudice and animal passions.

MICHIGAN CITY, IND.—L. S. Hart writes.—Please give us more of your obituary notices of the great and overgrown men whose names brighten the pages of the Bible. They are good for the souls of the lantern-jawed clergy, and those weak-kneed Spiritualists who have not as much individuality as a mosquito. "And he buried him in the land of Moab, in the valley thereof, and no man knoweth of his sepulchre unto this day."

AVA, ILL.—Mrs. W. Brownfield writes.—I calculate to take the LITTLE BOUQUET and the dear JOURNAL as long as I remain in the form and can raise the money to pay for them. My JOURNAL does good service. Sometimes it is carried off before I get time to read all of it. If any mediums or lecturers should come this way, I pray them to call on us. I live one mile from the depot. Ava Narw-gange, St. Louis and Cairo Short Line.

LAKE MILLS, IOWA.—S. D. Wadsworth writes.—Please find inclosed a post-office order for one more year's subscription to your valuable JOURNAL. It gives true light to the world, founded on philosophical principles. I can not refrain from complimenting you to the tune of high C on the tenor staff for being bold enough and energetic enough to crack nuts that has been swallowed by old theology whole without knowing whether the meats were good or not.

PLYMOUTH, MICH.—J. N. Hadden writes.—I did not suppose Paul and Judas on good terms enough to write a history of the good man called Jesus. As Paul was a dictator and Judas a beggar, there must have been a mighty coming down or going up of one of the parties. Poor Judas, one of the great instruments of the plan of salvation, while Paul only said some sharp things, pro and con, in the matter! Judas loved his mother while Paul repudiated all his women.

ATLANTA, GA.—Wm. G. Forsyth writes.—On the 28th ult. I sent you per mail a short report of our first Annual meeting and officers elected. At our meeting on last evening, two more Vice-Presidents were elected—making three. Vice-Presidents will be you to the tune of high C on the tenor staff for being bold enough and energetic enough to crack nuts that has been swallowed by old theology whole without knowing whether the meats were good or not.

FOREST, OHIO.—S. Howe writes.—I think the LITTLE BOUQUET is the best magazine for young people that I have ever seen.

The above is in substance the high tribute of favor, that the little angel of loveliness is receiving from all who have seen it. Those parents who have neglected thus far to subscribe for it, will do well to send for it while they are able to get the May number, which contains the steel plate engraving of A. J. Davis. The third edition of that number is going off rapidly.—[ED. JOURNAL.]

P. P. Hobbs writes.—Inclosed please find fifteen cents for a specimen copy of the LITTLE BOUQUET, to be sent to a little friend of mine. You have why come to the rescue and I hope the friends of humanity everywhere will see to it that you are abundantly supported. As there is such a surplus of orthodox productions which tend only, in my opinion, to vitiate the minds of the young and lead them astray, it is to be hoped, for the credit of Spiritualists at least, one paper in the interest of lesser humanity and for their spiritual development, may become as popular and as abundantly established as the RELIGIO-PHILOSOPHICAL JOURNAL.

MIDLAND CITY, MICH.—N. J. Gosse writes.—Mrs. Dr. Mary E. Parlin is in charge of the Health Establishment at Mineral Well, Midland City, Michigan. Midland is a thriving village, pleasantly located on the banks of the Tittaba-

wassee River, and on the line of the Flint & Pere Marquette Railroad, twenty miles from the city of East Saginaw. It is an exceedingly healthy locality, and the Healing Power of the Water is not to be excelled by any in the State.

KNOXVILLE, ILL.—W. writes.—Our good Sister Mrs. Mattie Hulet Parry has been sojourning with us a few days. Her able efforts in this place won for herself the respect and wishes of all her hearers, and did great honor to the cause, which she so nobly advocates. May the good angels ever guard, protect, and encourage her in her arduous labors for truth, right and humanity. Her lectures have done much toward correcting the erroneous opinion existing among those who know but little about the claim of Spiritualism, that there is something very mysterious and supernatural about the belief and practices of Spiritualists.

PORTLAND, OREGON.—Mrs. Addie L. Miller writes.—We have been reading your paper, the RELIGIO-PHILOSOPHICAL JOURNAL, for the last six months, and would bear witness with so many others of earth's children, that it gives us the digestible food of living truths, which are rich and elevating in the ways of active life, showing us by precept how we may grow spiritually. We have quite a circle here, though scattered. If some good speaker or test and healing medium, could come among us, we think it might be to the healing of the nation, and we should be increased and grow fruitful in the spirit.

CHARLESTOWN, OHIO.—I. E. Mahan writes.—I feel to report, all well with us, through your valuable JOURNAL. I am now speaking at and in the vicinity of Farmington, Ohio, and am doing, I trust, a good work, meeting all opposition successfully. I am a newly developed medium, but speak upon given subjects, and give some very good tests. I love my religion as every body ought to do. It is from God, and therefore true. All here are working spiritually. May God speed you in your good work. Address, I. E. Mahan, care of M. P. Colton, Charlestown, Portage Co., Ohio.

BINGHAMTON, N. Y.—E. C. Leonard writes.—I see no notice in your paper of our Grove, as being open for the season. During the season, speakers going East and West should give us a call. My grove will hold all who care to come. We have good seats and a stand for speakers, and now are holding meetings here every Sabbath, mostly conference meetings. Mrs. H. T. Stearns occupied the stand two Sabbaths and gave good satisfaction. She is a good trance speaker—few better. My grove is on Oak street, No. 69. We are in want of test mediums. Hope Harry Bastian and Taylor will come and give us another call this coming Winter. We are expecting Warren Chase in September.

SUSANVILLE, CAL.—H. L. Boretie writes.—The progressive cause has been on the wane for some years past in this vicinity owing to the unsettled state of pioneer and border population. At one time we numbered over seventy Spiritualists and free thinkers, but they are most of them scattered all over the country now and but a few of the original pioneers remain. On May last, a bright star dropped amongst us in the person of the Rev. J. L. York, of San Jose, California, after preaching the orthodox plan of salvation for twenty-five years. Brother York has come out from the rubbish of orthodoxy and superstition, and now boldly proclaims and advocates the progressive doctrines as taught by the Bible of Nature. He is a good speaker, bold and logical, carrying conviction of the truth of his position home to the minds of all that hear him.

CHICAGO, ILL.—H. H. Brown writes.—Will you allow me space in your columns to say, that I intend to take, during August and September, a tour through Iowa, Northern Nebraska, and if desired, a part of Dakota Territory, speaking upon our Philosophy. I wish to speak as many Sundays and week day evenings, and to visit as many places, as possible. Will make such arrangements as shall be within the means of the friends in the places I visit. Would like to have the JOURNAL readers in this section write me and I will make plans to visit their towns if I can. Later in the season I wish to go through Southern Nebraska, Kansas and Colorado, and would like to confer with the friends of the cause in that section. Address as below till further notice, 350 West Madison St., Chicago.

TROY, N. Y.—B. Starbuck writes.—You may enter our lyceum for seventy-five copies of the LITTLE BOUQUET, and I will see that the ninety dollars is sent to you for the same. You may not get it before the latter part of next month, but I will see that you have it. We like the appearance of these numbers and think it will fill a void that has been severely felt in our lyceum since the suspension of the Lyceum Banner. We would like to get the papers in time to distribute to our children on convention days, which occur on the first Sunday of each month. You ought to have seen the sparkling eyes and eager joyous looks when I told them we had the LITTLE BOUQUET to distribute. We had enough so that each family could have one.

LA VALLE, WIS.—C. H. Potter writes.—I Charles H. Potter, the blind man of La Valle, Sauk county, Wisconsin, wrote to you last March, asking you to send me a few numbers of the JOURNAL. You did so. I have received them regularly up to June 21st, for which I sincerely thank you. None but the Angel World know the pleasure and happiness I receive in hearing them read. Since you sent me the JOURNAL, my father who was a great skeptic, also an unbeliever in Modern Spiritualism, says there is more common sense reading in the JOURNAL than any paper he ever read.

We feel doubly paid for all we have done to aid the blind Brother. If others who have an abundance would send the JOURNAL free to some of their poor relatives and acquaintances, they would in due time feel fully recompensed for having done so.—[ED. JOURNAL.]

D. W. Hull writes.—I see by your paper that E. W. Shortridge, formerly an Adventist minister, is now a Spiritualist lecturer. Allow me to say that there is not a more gifted man in the United States, but he kept his light so long under the bushel of Adventism that but few found it out. Brother Shortridge had one fault: The Lord, or whatever it was that made him, slapped too much brain in the organ of mirthfulness, and he could not help keeping his audiences in a good humor. As the church is not used to having its mourners' faces drawn long crossways, Brother S. was often in trial. There are a few of the spotless among Spiritualists, but the majority of them prefer being in a good humor. As a debater, he has few equals; as a speaker, I think he has no superior. I have several times been on the point of going to see him on purpose to induce him to investigate.

VERNON, IOWA.—Wm. P. Lippincott writes.—Enclosed you will find three dollars to continue the JOURNAL to me for another year. I like it—it is a good paper, and I judge you to be generous for your sending it to many indigent people, and to others who are inmates of prisons. I notice, too, that now and then your generosity is repaid with black ingratitude. This must hurt you, for it hurts me away off at this distance. I can not say that I know Spiritualism to be what it purports to be, but I hope it is. If it is, then I have an angel wife in Heaven, toward whom goes all my aspirations for a reunion. Like T. J. Moore, I can not see the sense or propriety in praying to a Deity that I do not know to exist. But there does appear to be some evidence that we exist after the life, and if we do, why not appeal to our friends departed? When we hold a mirror before a cat, dog, or other animal, they show by their actions that they see it, but they see it as another animal of the same kind; but they're deceived. Are we, in some way similarly deceived by the Spiritual phenomena?

ELLSWORTH, KAN.—W. M. King writes.—Can you tell the reason that nearly all the Republican papers denounce Spiritualists and then always give unfair statements of our meetings and the Liberator's? Is it because the Republican party are controlled by such saints as Wilson, Ames, Harlin, and orthodox preachers generally. They also boast that Grant is a Methodist.

Our reply is simply this: Secular papers cater to the meanest prejudices of the most ignorant people. There being a large majority who believe

in hell torments and devils damned, love old theology because it teaches them that no matter how mean they are "the blood of Christ will wash them clean," at the last breath by a single ejaculation on their part of, "O God have mercy on my soul." They hate that system of philosophy that teaches them that there is no escape from the penalty or effect of crime. The Republican party being in the ascendancy, has the most adherents. Secular papers cater to their depraved prejudices. From that class they have the most subscribers. It all resolves itself down to dollars and cents with them. Let them feel your resentment for such conduct, be they republicans or democrats, by withdrawing your patronage and giving it to such papers as will deal justly with you. That will remedy the evil very soon.

LOUISIANA, MO.—Mrs. Mary DeGroodt writes.—The May number of the LITTLE BOUQUET came safely to its destination, heavily freighted with good things for the little folks, while those of more mature years were not forgotten. The children are impatiently awaiting the advent of the June issue, which, we have no doubt, will be along in due season. May the angels as well as more earthly supporters aid you in your noble efforts to place before the young and growing generation, reading that is calculated to inspire their thoughts and aspirations to a higher plane; and may each succeeding number be richly illuminated with gems of thought and inspiration. That the LITTLE BOUQUET may have a long and successful career in this city, between Rev. Mr. Braden, of the so-called Christian church, and Mr. Fishback, the chosen champion on Spiritualism, to commence on the 13th of this month. We expect a lively time, and have no doubts but that the issue will be decided on the side of right.

DEMOPOLIS, ALA.—R. Kornegay writes.—Inclosed find remittance. Please continue my paper. I am better pleased with it than I expected, and must acknowledge it improves upon acquaintance. It has created no little excitement in my immediate neighborhood where I have occasionally given out one after reading it myself. I asked you by letter some time since to inquire through some of the mediums, you have access to, who the parties were that murdered an itinerant Doctor who was at the time camping near here. Since then, however, the murderers have been discovered. I also asked you in the same letter to try and find out also who it was that burned the stable of Harry Russell, at Elwood Plantation, four miles from here. If the incendiary could be pointed out in this way, it would certainly awaken an interest in Spiritualism here never before felt, or at least this is my earnest opinion.

REPLY.—We seldom respond to such inquiries as the above. Not that we are not willing to do all the good we can, but because our labor in that direction would, usually, result of little avail. We have our legitimate business to attend to and not much time for anything else. But another reason, mediums do not like to be made use of for such purposes. The persecutions that attend their labors are severe enough from the hands of pious Christians, without having added thereto the vindictiveness of murderers and other desperadoes. Hence we prefer not to ask them to take the place of detectives.—[ED. JOURNAL.]

PAOLA, KAN.—J. T. Haughey writes.—May the good angels inspire you with good thoughts, and may you be blessed with health and strength to continue the good and glorious JOURNAL. I will also in this give you a brief statement of a visit we made to a Spiritual medium, who lives on a farm in Linn county, four miles east of Barnard, Kansas, and of the good things that greeted us there. The medium's name is E. S. Tiptie, and he has been gifted with mediumistic powers for some twenty-four years. An intelligence, who is recognized as Father King, antediluvian, is the leading spirit. Twelve persons were present at the circle. The bugle was first lifted from the table and a blast, long and loud, was blown; then followed the usual salutation. The spirit then said in plain English that he was prepared to give any instructions in his power to bestow, and would be glad to answer any question. Questions were asked and satisfactorily answered, and for forty minutes we were instructed in matters pertaining to the spirit-life, and the glory that awaits those who live faithfully in earth-life. He gave us very many new thoughts with regard to the character of Christ, his life, death, and burial. He said that Christ was upon this plane fourteen years ago, upon a mission of love; said he knew him well in his earth-life; was present at his crucifixion and at the resurrection. Then he exhorted us to look well to our life-work; to live devotedly to the cause of truth and of right; to love one another; to visit the sick and assist the weak and dependent upon earth; to follow after charity and desire spiritual gifts; that by so doing we would gain glorious inheritance in the bright Spirit Land. He then gave us good evening and again the bugle dropped. I will add, that Brother Tiptie is a hard-working farmer and looks like an honest man, and that no human hand or human lips touched the bugle while the light was out. Any one can enjoy the same entertainment by taking the pains to go and sit in the circle, and that, too, without money and without price.

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Alexander Smyth, Medium,

of Philadelphia, by the spirits taking possession of him about one hour in every twenty-four, usurping all his powers, giving a continued series of well connected scenes, presenting scenery, characters and personages, dialogues and actions in the most important passages, and the incidents which occurred during the sojourn of Jesus while upon earth. There was probably no book ever written in which such perfect life-pictures occur; every city and country village, every river, creek and mountain, and scenery in general, is so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this unexampled drama are so faithfully portrayed, that as you are introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with interest from beginning to end and had already passed through several editions, and the plates were entirely destroyed in the Great Fire, since then we have had a very great demand for the work from our subscribers and the trade. The edition about to be issued will be far superior in mechanical appearance to any of its predecessors and we shall print a large edition to enable us of supply standing orders and all new demands.

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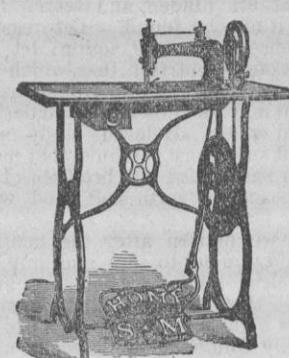
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The Atlanta, (Ga.) Society of Spiritualists

Held their first anniversary on the 19th of June, 1878, and from the report of the President's annual message, which we copy into our department from the Atlanta, Ga., *Daily Herald* of the 21st of June, we judge them as prospering exceedingly well. We have ever a word of cheer for our Brethren and Sisters in Georgia, and especially those of Atlanta. May the angel of mercy and truth be with them.

BROTHERS, SISTERS, FRIENDS: It becomes my pleasing duty, as President of the First Association of Spiritualists in Atlanta—yes, I might say in the great State of Georgia—to address you on this, our first anniversary.

Twelve months ago this evening Colonel S. D. Hay, F. F. Taber, M. D., Brothers Stevens, Eddleman, Dr. Herring, and myself, met at Brother Taber's office, corner Broad and Marietta streets, in this city, for the purpose of organizing a society, the object of which was to render ourselves more instrumental in doing good, the aim and the object of all true Spiritualists. Upon this platform we planted our feet, erected our standard, and unfolded our colors to the breeze. That hour will long be remembered. It will ever be to my mind—a bright oasis in the desert of life.

After appointing a committee to draft suitable declarations of principles, constitution and by-laws, etc., (the chairman of which was Brother Taber, who was the framer of our present declaration of principles) our meeting adjourned for a few weeks, during which time Brothers Ellis, Forsyth, Cressell and Dr. Heel's names were added to our number. Soon after our next meeting Sisters Davis and Ellis' names were added to our little band.

From the little handful, or leaven which was set to work by the organization, we can, and are already seeing marked results, numbers have added their names to our ranks, and much good has been accomplished in the short space of one year, which we should look back upon with great satisfaction.

This should encourage us in the commencement of the second year, and cause us to resolve, that the fruits of the coming year shall be double the past. This can be easily accomplished, as we scan the past experience, we can make amends and take advantage of circumstances.

The lessons which we have been taught by our worthy Sisters Torry and Ballou, and Brothers Hay, Clark and Wilson, have no doubt been cherished in our heart and will prove an exemplification of the parable of the good seed, etc.

When we look over the vast fields for labor and see the weeds and tares of misguided faith, that have so long choked down the tender shoots of truth; that has so often struggled to gain the ascendancy where it could receive the rays of the glorious sun of progress and be blessed with the baptismal showers gathered from inexhaustible fountains, by angelic hands, from the realms of the beyond, it is with pleasure that we strive.

Yet, how few laborers do we see at their post at work in the vineyard of our glorious philosophy. I am readily led to inquire, why is this? The query is readily answered in thunder tones—fear of popularity. Oh, Friends! heed not Madam Grundy, but come forth and stand upon your Royal dignity. By so doing you will disarm the enemy of one of his most powerful weapons.

Then with the sword of truth in hand, we can command reason to dethrone error, superstition and misguided faith; thereby raising man from his present groveling position to the foot of the mount of progress, where he can ascend step by step until he reaches a table whereon to rest and take a glance over the errors of the past. Again looking summitward where he is permitted to get a dim glance of the beauties reflected from the pearls of good deeds of those who have ascended higher, oh! what energy fills his soul at this juncture. This energy should be ours, for we have reached one annual table in our ascent up this glorious mountain. We would, from the fullness of our heart celebrate this our first anniversary, and rejoice with thanksgiving to the angel world, and through them to the great first cause, God the grand center and moving power of all things, from the smallest particle of matter to myriads of worlds that fills immensity. The finite mind can not grasp infinity.

We must, therefore, content ourselves with the knowledge that we gather step by step, never forgetting that we are a link in the great chain of humanity, and as we stretch out our right hand for assistance from those who have gone up higher, let us grasp the hand that is stretched out to us from where we stood below, for by helping others, we help ourselves. This fact can not be too deeply impressed upon the minds of every one of us. This lesson is not new. We have been taught from our earliest childhood to observe and obey the Golden Rule, first penned by Confucius, afterwards repeated by Jesus. "Do unto others as you would have them do unto you." By doing this we but follow out the old adage, "render unto Caesar the things that are Caesar's." A man, or set of men, who, in their selfishness, shut up in their hearts the good innate in them do not pattern of the being Infinite that made all things for their good, but rather pattern Hebraic Idea of Infinite, who, in his rage and to satisfy an angry mood, would destroy all that is good, and turn those who suffer for deeds he knew they would commit upon a cold and merciless world to die in degradation and despair. Let the motives that actuate you be free from this. There is a principle that should move men's souls that is of higher and purer origin—it is the "principle of God," that Spiritualists adore; one of infinite goodness and mercy, who, if erring mortals fail to do right, seventy and seven times he is ever ready to forgive and take back into his fold the sheep that have strayed, and teach them to do better. For in wisdom there is strength, and a knowledge of wrong enables men to shun it, and do right for right's sake. This is the same of infinite goodness and mercy. Let us rather, therefore, be of that forgiving disposition, that, seeing the wrong of our brother, are willing to throw over them the mantle of charity, and strive, by kind actions and good deeds, to save him from his errors and make a good laborer to work in the vineyard of progression.

For, brethren and sisters, it is not all of life to live here. We must prepare ourselves here to live hereafter in the great beyond—in the land of eternal happiness. Then let us store our minds with useful knowledge; let us grasp

after things that are hidden and search for truth wherever it may be found. Let reason and common sense guide our action; let us prove all things and hold fast that which is good; let us endeavor to build up around us a community who may be known by their desire for wisdom; and above all let us study ourselves and guard any angry passions that may arise to mar our peace with our brethren. Let our motto be peace on earth and good will toward men.

In doing this we pattern after the gentle, loving one who came not to slay and put to death, but to lead men to repentance and teach them that though their sins were as black as night, they could be made as white as snow by following his precepts and examples, and practicing the goodness and mercy innate in themselves, and leading good and moral lives.

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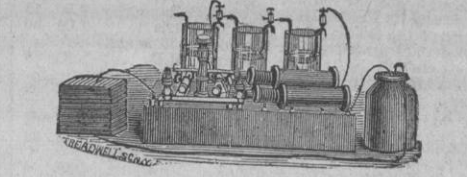
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In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious freight. As it neared the brink of a fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl; fright gave away to composure and resignation, as, with a determined and restless impulse that thrilled through her whole being she grasped the rope that lay by her side, when, to her surprise, the boat turned, by an unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence in despair felt toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation lighted the scene, as from Summer-land, on golden waves of love, came the angels of rescue—who had been their earth-parents—and through that never-dying affection which thrills alike the heart of parent and child, a power was transmitting that drew the boat aside and lodged it in the crevice of the rocks, and they were rescued.

Thus many a soul has slipped its cable and floated down the rapids of life, with neither oar nor compass, and has been snatched as a "brat from the burning," by the "loved ones gone before." Many a child, unloved and desolate, outcast from society, left to buffet the rude elements of a selfish world, would perish on the way, if not for some loving heart to stimulate it to noble endeavors, and lead it safely along the rough and shadowed path, to reach at last some quiet haven—some niche in the "Rock of Ages."

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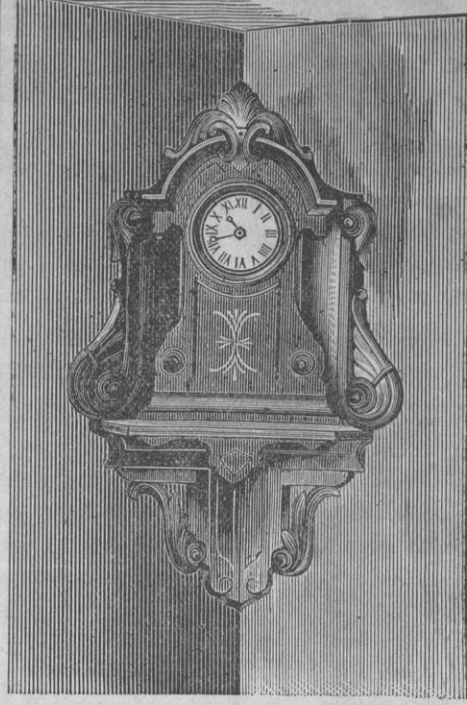
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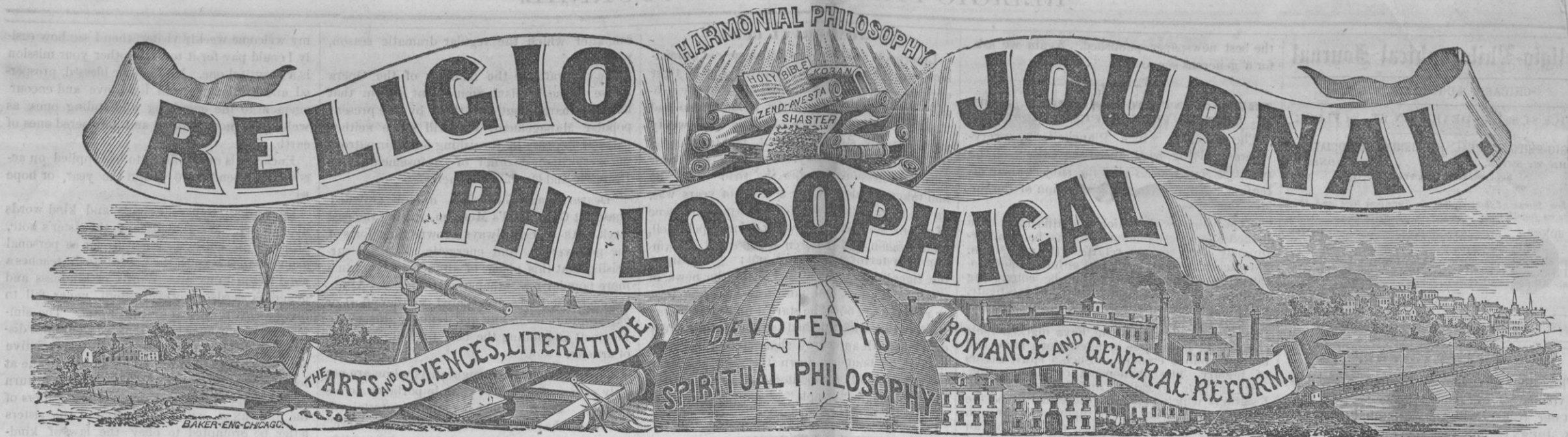
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CHICAGO, AUGUST 29, 1868.

VOL. IV.—NO. 23.

THE GUESTS OF THE HEART.

Soft falls through the glistening twilight
The rain from the dripping eaves,
And stirs with a tremulous rustle
The dead and the dying leaves;
While afar in the midst of the shadows,
I hear the sweet voices of bells
Come borne on the wind of the autumn,
That fitfully rises and swells.

They call and they answer each other—
They answer and mingle again—
As the deep and the shrill in an anthem
Make harmony still in their strain;
As the voices of sentinels mingle
In mountainous regions of snow,
Till from hill-top to hill-top a chorus
Floats down to the valleys below.

The shadows, the firelight of even,
The sound of the rain's distant chime,
Come bringing with rain softly dropping,
Sweet thoughts of a shadowy time;
The slumberous sense of seclusion,
From storm and intruders aloof,
We feel when we hear in the midnight
The patter of the rain on the roof.

When the spirit goes forth in its yearnings
To take all its wanderers home;
Or, afar in the regions of fancy,
Delights on swift pinions to roam,
I quietly sit by the fire-light—
The fire-light so bright and so warm—
For I know that those only who love me
Will seek me through shadow and storm.

But should they be absent this evening,
Should even the household depart—
Deserted I should not be lonely;
There still would be guests in my heart.
The faces of friends that I cherish,
The smile, and the glance and the tone,
Will haunt me wherever I wander,
And thus I am never alone.

With those who have left far behind them
The joys and sorrows of time—
Who sing the sweet songs of the angels
In a purer and holier clime!
Then darkly, O evening of autumn,
Your rain and your shadows may fall;
My loved and my lost ones you bring me—
My heart holds a feast with them all.

For the Religio-Philosophical Journal.
The Dial—From Frank's Journal.

[Continued from our last.]

I perceive that Mr. Peter's history has not been given—too interesting to be omitted.

It was about twilight 25th of March 1865 that a spirit said to me:

"Be at the dial to-morrow morning at nine o'clock. I wish to give you a history of my life from childhood to the grave, and from the grave to my present condition."

This promised something likely to be interesting, and accordingly I was punctual to the hour, when the following remarkable history was given.

Three or four days after this was received I had turned to my desk, preparing to copy it into my journal, when the usual signal was given, and he said:

"I have been watching you all day, you are now through with your accounts, and about to copy my communication. I shall overlook, as I wish to make some additions and corrections." Accordingly the dial was within reach, and occasionally a paragraph of half a page was introduced, a phrase corrected, a word erased or another substituted for it; all preceded by a shake of the hand while I was engaged in writing.

UNDEVELOPED SPIRITS.

"There is no subject connected with Spiritualism less understood by its advocates than the condition of undeveloped spirits. Some suppose that on our entrance here we have not only thrown off the shackles of earth, but likewise all that dishonors man. They believe that evil belongs only to the physical; that good and good only, pertains to the spiritual. It would require but a short time here, to dispel this fallacious idea.

"I am a dark spirit myself, and know how erroneous is this thought, that all evil is left behind. Every vile passion that corrupted me on earth, raged within my depraved heart on coming here. My only thought was how to inflict injury on others, and if compassion ever found lodgement in the human heart, it was a stranger to mine. Nor have I changed in the slightest degree, although bright spirits have been unceasing in their labor for my progression. God gave me an energetic will, and, that gave me control over my companions, the same stubborn will now reduces them to obedience. Fear of me makes them give way and assent to whatever I may propose.

"A history of my life from childhood to the grave, and from the grave to my present condition will perhaps, better illustrate the subject than anything I could say.

"My name is Benjamin Peters, born in Baltimore. My parents were poor, I lost my mother

in infancy, my father was a drunkard, and cared for nothing but his cups; he looked on me only as a necessary support, and knew that I cared nothing for him. He and I could never agree, for he would beat me for the most trivial offense; and I at length learned to hate him. He often came home drunk, when he would vent his anger upon me, for no cause whatever. Life became a burden, and I often thought of running away, but he died when I was eleven years old; my time was then spent in running about the streets, pilfering when I could get a chance, leading a vagrant life, and desiring to live only as I was then living.

"After I attained the age of fifteen I was bound apprentice to a coach maker, who was a strict member of the Methodist church. I soon began to play the hypocrite to find favor with him, but he only pretended to be religious, in order to increase his business, and as soon as I discovered that, all restraint was gone. I kept company with none but bad boys; and that you know inevitably leads to destruction.

"I worked at my trade for several years, and became very expert at it, so that my employer held me in great estimation, and often said he could not do without me. After a few years he died, and I had to seek employment elsewhere.

"It was then I made the acquaintance of Charles Liston and Patrick Somers, our intimacy continued during my life on earth. They were as wicked as myself, and often led me into difficulties I should otherwise have avoided.

"Have you not observed how men will live with no thought of to-morrow, and only live for to-day? That was precisely our condition; no check was given to whatever we desired, provided it subjected us not to the perils of the law. I became as wicked as a man could be; lost all influence that the benign can give, and every corruption that man can know I knew to the utmost extent.

"At the age of twenty-four, I became acquainted with a girl two years younger than myself, of great beauty, or beautiful I thought as a woman could be. I loved her as you may imagine a man of my intensity of disposition can love; and I am sure she loved me with equal ardor. After we had been acquainted a few weeks I proposed that we should live together as man and wife. She consented without the least hesitation, and I took her home with me, all that you can imagine of domestic bliss was mine. She had but one thought—that of pleasing me, while my whole soul was wrapped up in her. Never were two beings better fitted for each other. Her name was Clara Lewis. We lived together five years, when she died, leaving me two children. I cannot express the agony I suffered at her loss.

"After a few months, I sought to assuage my grief in another companion, and soon found one altogether suited to my desire. She was a girl of sixteen, and knew nothing of me but as one who professed to love her. Poor girl, she soon found out the dreadful mistake she had made. I did not love her, and took no pains to conceal my indifference. Her life was a continued scene of wretchedness, and frenzied at last, she ended it by taking laudanum. Her name was Mary Morris, she left no child, and I was then compelled to look out for another to take care of my children.

"It was not long before I fell in with a woman who had known Clara, she expressed so much love for the children, that I placed her in charge of them, but she made them miserable, and I determined to get clear of her, a few drops of acid did the business, and I was then free, and ready for another.

"She was a girl of the same character, Eliza Campbell, by name, and could not be persuaded to join me except in marriage. I had to consent, and we were married. Her friends knew nothing about me, and it was not till some time after that my antecedents became known. This caused a great change in their deportment towards me, which gave my wife infinite sorrow. She pined away in secret, nor could I do anything to assuage her grief. At length she too passed away and left me deeply distressed at her loss. I sincerely loved her, for she first unfolded to me the difference between a truly virtuous woman and such as I had formerly known.

"It was sometime before I could bring myself to think of another, so completely had Eliza filled my heart with her image, but as time is the great healer of all wounds, so this too, gave way, and I cast my thoughts upon one whom I had known in former years, who was willing to take charge of my children and share my lot.

"Can you imagine a woman virtuous, yet living with a man not united to her in the bonds of matrimony? yet such was Amelia Appold, the

one I now had for a companion. If she had a fault I could not perceive it after six years of the closest intimacy. She proved a second mother to my children, but had none of her own. Every wish of mine was anticipated, and her only study was to contribute to my happiness. Get the Bible and read me a chapter."

"What chapter do you prefer?"
"Read about the woman taken in adultery."

It was read to him.
"Yes, that is the very chapter she so often read, and she used to say, she did not think that God would condemn her, for she felt guilty of no sin. She said her prayers every night; which surprised me, for I thought if there was a God he would exclude her from heaven, because we had not stood up before a priest."

"We lived together in great happiness for six years. I loved her as dearly as any of my wives and she gave me no cause of distrust. Give me at least credit for constancy. I was ever faithful to the one who was my companion; and I believe as kind to them as any husband, except to my second, and her I could not love.

"Amelia died of rapid consumption, caused by a cold she took in trying to save the clothes from rain when hung out to dry. Her loss I deeply felt, and made no effort to supply it.

"I now thought of nothing but to benefit my children, and sought every means of advancing them. I became a thorough politician, and gave my adherence to those whom I thought could place me in office. I joined the Plug Uglies, and became an active person at ward meetings and elections. Not that I cared for them more than others, but I hoped for office or emolument of some kind, and that alone attracted me.

It was at an election for mayor, in 1854, that in company with Somers and Liston, we endeavored to carry the election in our ward, by surrounding the polls with our party, to keep off of all on the opposite side; a scuffle ensued—I was stabbed in the back and died that night.

"I must now give an account of my experience in the Spirit World, but hardly know how to begin, it is so replete with horror.

"As soon as I became conscious, I found myself alone, not a human being did I see. The ground was bare, and looked as if a fire had gone over it. All appeared dark and dismal; I could see nothing distinctly, but the greatest darkness was in my own soul. You cannot imagine the horror that came over me, I groped about hoping to find some exit from this place of terror, but groped in vain, after a long time, how long I can form no idea, I felt something crawling all over me, and at length discovered myself to be covered with lice; and that they were in countless myriads all around, gathering in vast quantities, to overwhelm me. I fled in dismay, but go where I would the masses of lice were there. I fell down completely exhausted, and was soon overwhelmed by these disgusting creatures.

"My next misfortune was to be attended by demons in the form of men and women. They came shrieking at the top of their voices, and yelling forth the vilest imprecations. Oh the fury of these beings. They sprang upon me, clutched me by the hair, and dragged me for I know not how long. What agony I endured from fright and pain. They left me almost dead, and I indeed hoped death would come to relieve me of my sufferings; but death comes not to us.

"A long time passed before I could open my eyes to see the degradation of my lot, and how low I had fallen. How shall I describe the horrors which next assailed me? I found myself in a vast barren wilderness or desert, not a single shrub or tree could be seen; after while I perceived an immense herd of creatures coming towards me; and with difficulty ascertained what they were. At length I discovered them to be animals of every description; lions, bears, tigers, wolves, and serpents of immense size, and wild beasts of every kind. I endeavored to find some place of concealment, but could not. They soon perceived me; came with a wild uproar, and the whole band went over me, I felt myself clutched in the embraces of the bear, torn by the lion, bitten by the tiger, enfolded in the crushing coils of the serpent, kicked by the horses, thrown down by them all, and you may imagine my condition. There I lay gasping for breath, and almost dead. Thus I could give you a long series of such sickening details, but I am sure you can take no interest in them, let me then pass to something else.

"What I have just given, you are to suppose was reality to me, and to imagine yourself witnessing what I have described. It caused me to suffer all the same as though these events actually took place. Such is the experience of every bad man and woman that comes here. It is precisely what one suffers in delirium tremens, the suffering is intense, but you know the inag-

ined horrors have no reality, all that I have described was during a sleep that I was subjected to, and on waking, all these terrible things were gone.

"I then found myself attended by an immense throng of people, very dark in their garments and repulsive in their appearance. They soon perceived that I had recently come from earth and their curiosity was excited to know who I could be. Having observed they were all dark and black, I discovered that my garments too were of the same character. You can have but a faint idea of what these spirits were. Imagine the vilest creatures the world ever produced, practiced in all the corrupting of which man is capable, in open rebellion against all that is good and fitted to make man happy; here they were all concentrated in one vast assembly, anxious only for one thing—how to become more wicked and debased.

For the Religio-Philosophical Journal.

Letter from Laura De Force Gordon.

DEAR JOURNAL: Sitting here this beautiful June morning, here in the quiet of my little room, while my eyes were eagerly drinking in the external glories and grandeur of the material world, my thoughts have wandered over deep valley and lofty snow capped mountain, and sought the familiar scenes, and faces, belonging to the far East.

The true friends to our glorious philosophy, Spiritualism, whom I have met and learned to love and esteem, though so far removed from me, as we estimate material distance, seen in spirit very near, and believing your columns will not object to becoming my medium of communication, I propose a pleasant chat with my eastern friends.

You may desire an account of my stewardship since I started on an "over-land" pilgrimage to the Pacific coast last Autumn.

A hastily prepared and partial report of my work, has been sent to the BANNER OF LIGHT, and believing that it will have been read by most of your readers ere this reaches them, I will only write of my work in such places as were not reported in the letter to the BANNER. While lecturing at San Francisco last winter, I received an invitation to visit San Jose, and lecture on the principles of our natural religion. There I found a noble band of brave souls, fully alive to the importance of having the truths of Spiritualism presented to the multitude; devoting time and money to that object.

Mrs. Cuppy was engaged to deliver two week evening lectures, every month, and the experiment was tried of having semi-monthly meetings Mrs. Cuppy and myself speaking alternately.

The lectures on each occasion were largely attended and apparently well received, but alas! for the generosity of professed Spiritualists, only he few were left to pay for, what the many enjoyed, and after two months the semi-monthly lectures were abandoned.

Mrs. Cuppy however, since my departure from California, still continues her lectures there with good results, as she is sure to do wherever she is called to labor.

During March I also visited Mayfield, a beautiful little village eighteen miles from San Jose, and delivered two lectures, the first ever given there to full houses, despite the rain and mud, of which there was an abundance in every part of California it was my lot to visit, during our three months sojourn there.

Mrs. Foye gave a public seance at Mayfield on the evening succeeding my last lecture, which gave universal satisfaction and convinced the people that Spiritualism is capable of proving its claims to be well founded.

I omitted to state in connection with my visit to San Jose, that it is the home of Mrs. C. M. Stowe, that brave little woman who has labored in the cause of Spiritual truth with a courage and industrious perseverance scarcely equalled by any of her co-laborers.

Her husband is as fully devoted to the good cause as his noble little wife, and to him are the people of San Jose mostly indebted for what lectures they have there, upon Spiritualism.

The hospitality of their comfortable home is always extended to mediums and lecturers, and those who have partaken thereof, know what a good home the itinerant can find there.

In March just before our departure from Cal., I visited Sacramento to lecture on the suffrage question, (the Assembly Chambers having been kindly tendered to me for that purpose) and by invitation, became the guest of our noble sister Laura Cuppy.

She is located for the present, if not permanently in that city, and judging from the opinions I heard expressed by all who had heard her lecture, she is accomplishing a great work in beni-

fitting others, and earning for herself, the golden opinions, of those who know how to appreciate her true worth. But very few of the many lectures in the spiritual field, have labored as faithfully for the general good of mankind, and received so little thanks from those they have labored for, as has that brave little woman.

The Pacific coast presents a broad field for the spiritual itinerant, but they must labor, almost unaided and alone. The majority of people seem possessed of the same opinion that prevailed several years ago to a great extent in the East, namely, that speakers on Spiritualism, should give their inspiration, as they receive it "without money and without price." Quite overlooking the fact, that the cost of the transportation for the inspired individual is the same as for other mortals, averaging on this coast twenty-five cents per mile, which in a country of great distance is no small amount.

There are many true noble hearted men and women, in California who strive to live the true spiritualist; amongst whom Laura Cuppy finds appreciative friends; but there are far too many who believe in phenomenal Spiritualism, who have not grown to an appreciation of its philosophy and religion, and who until then, can never realize the unselfish devotion to the cause, which characterizes its public workers.

Leaving California the last of March, for Virginia City Nevada, we stopped a few days at Grass Valley, and while there received an invitation to visit the contiguous village of Nevada, where I gave two lectures to large and enthusiastic audiences. This was the fourth invitation I have received since arriving on the coast (six months ago) to lecture on Spiritualism in the State of California; notwithstanding the reports that there is a great demand for spiritual lecturers on this coast and no one to supply the demand.

Arriving in Virginia City, I was warmly welcomed by the many friends I found there on my former visit, and at once commenced lecturing for the "First Society of Spiritualists, every Sunday, which I continued to do for two months. The meetings were largely attended and the society only require a little more unity of feeling regarding the best means to promote the welfare of man, to become the largest society west of the Rocky Mountains.

Last week I came to this place in response to a call for a lecture, and am engaged in pioneering this hitherto neglected region. Austin is a thriving little mining town of about 300 inhabitants, and on our way from Colorado to California last December, we remained here several days, and I gave three lectures to crowded houses.

The interest has continued to increase until I am now authorized to make a journey of 200 miles at a cost of about one hundred dollars, to give a course of lectures. From here I am invited to Belmont, and Ophis Cannon; places about thirty and ninety miles distant.

There is a degree of interest manifested in these rude mountain towns, in regard to our new religion, that I have found no where else on the Pacific coast.

Perhaps people living so near the clouds, with the lofty peaks of the Sierra Nevada Mountains, mantled with perpetual snow, pointing heavenward (according to our former ideas of heaven) around them, increase in spirituality, or at least in this desire to learn spiritual things.

There is a sullen grandeur in the barren mountain scenery that I have never seen equalled. At an altitude of 700 feet above the level of the sea; with an atmosphere so pure and rarefied as to affect the inspirational and respirational organs, as much as it aids the visual, we have a magnificent view of range of snow crowned mountains, plainly discernible a hundred miles away. Not a tree nor shrub except the everlasting sagebrush, meets the eye in any direction from this point, and only a hands breadth of the Kaese river valley in an indifferent state of cultivation dotted here and there with an adobe hut is to be seen; yet there is a majestic solemn beauty about the country that despite its barrenness fascinates and attracts.

And now dear friends throughout the East, receive the best wishes of one who never forgets nor undervalues old friends, for new ones. And to you brother Jones many thanks for several copies of your excellent JOURNAL, whose long absent face, I was so glad to welcome again, and be assured that I shall gladly make your paper, as all others published in our good cause one of the agents, to keep up the interest in our beautiful Faith, in any place I may be called to labor. God bless and prosper you.

Austin Nevada, June 20, 1868.

It is useless to talk about beginning to do better to-morrow; either begin to-day, or say nothing about it.

Religio-Philosophical Journal

CHICAGO, AUGUST 29, 1868.

OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
JOHN W. SMITH, S. S. JONES,
PUBLISHERS AND PROPRIETORS.For Terms of Subscription see Premium Lists and Pro-
spectus on fourth page.
S. S. JONES, EDITOR.All letters and communications intended for the edi-
torial Department of this paper, should be addressed to S. S.
Jones. All business letters to John C. Bundy.
Drawn 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

OUR NEW VOLUME.

Three numbers more will complete the present volume of our paper. Then we shall present our readers with the RELIGIO PHILOSOPHICAL JOURNAL, enlarged to double its present size. It will then present an appearance every way as beautiful and attractive as it did under our first administration, and we believe it was universally conceded to be one of the most beautifully executed papers issued from the American press.

We shall say but little of the sacrifices we are encountering to make the JOURNAL a favorite paper among Spiritualists.

The little property we have fortunately accumulated by industry and strict economy during the last thirty years in the West, we have consecrated to this work. Already we have made serious inroads upon the same, but with an assurance upon which we rely, and an abiding confidence that good and true friends to spiritualism and liberal principles will spring up and continue to stay our hands and support our enterprise by their subscription, we hesitate not to pledge our means and our energy to issue from week to week a paper which shall be worthy of our cause and a credit to the age in which we live, in a literary, scientific, philosophical, spiritual and mechanical view.

The kind words of encouragement we have received from spiritualists in every state in the Union, and the territories—the Canadas and other British provinces, England, Germany and France, (to all which places our beloved sheet weekly wends its way,) stay our hands and inspire us to persevere. The friendly advice and promises of ultimate success by the invisible but loving spirits of the higher life, absolutely impel us on to renewed efforts day by day to promulgate the glorious tidings of the new dispensation.

We implore our friends to co-operate with us and with each other as well as with their own departed, but loved ones in the higher life, in building up our institution, destined to greatly develop the facilities of communication between the mundane and spiritual spheres, and to enlighten the mind upon the greatest of all questions—"If a man die shall he live again?"—how and where does he live, and what of the weal or woe of the spirit world and its inhabitants?

A timely consideration of this subject by Spiritualists will inspire them to render the necessary means to accomplish so desirable an object. In the spirit of kindness and brotherly love we ask for a cordial and generous support at this time.

The following paragraphs published in our worthy cotemporary THE BANNER OF LIGHT, expresses a sentiment for which we are deeply obliged to the Editor. It contains truths worthy of deep reflection by every Spiritualist, the same having been dictated by spirits.

"THE RELIGIO-PHILOSOPHICAL JOURNAL."

This well-conducted sheet in the interests of Spiritualism comes to hand regularly, filled with choice reading. It publishes, similar to this paper, communications from the spirit world; and on this account especially the JOURNAL should be well patronized. Did mortals have the slightest inkling of the anxiety manifested by those who have passed on, to return to earth and manifest to their relatives and friends in the form, they would sustain without stint such papers as the BANNER OF LIGHT, and the RELIGIO-PHILOSOPHICAL JOURNAL, the only free and independent avenues of intercommunication between the denizens of the spirit-world and the earth-sphere.

It is time that all the spiritual papers were better supported than they are. There is an uncountable lukewarmness in this respect among many Spiritualists, that isto be regretted.

Neither the spirits who dictated the foregoing to the Editor of the BANNER OF LIGHT who published it, nor ourself who copy it have had the least intention to make any invidious distinctions between our paper, the BANNER OF LIGHT, and our worthy cotemporaries in the cause. All are engaged in a great and good work, all working faithfully for the promulgation of the principles of our philosophy, and yet how poorly they are sustained! Not a single paper has been started, devoted to spiritualism, which has not sooner or later brought its publisher to the verge of bankruptcy, and in most instances not only to the verge but into the vortex! and yet it is claimed—never mind what is claimed, as to numbers—it is a fact that not one family in ten of the Spiritualists of the United States subscribe for a newspaper devoted to Spiritualism! Is it to be wondered at that newspaper Editors and mediums despond and retire to other avocations that will yield food and clothing at least! It is wrong brethren!

The paltry sums that you would pay out for spiritual food for the mind, that would make you wise and happy, is often squandered in three-fold sums every week to gratify the physical senses with luxuries that enfeeble and debase the intellect—that ruins health and brings on premature old age with the accompanying sorrows of an "ill spent life!"

The RELIGIO-PHILOSOPHICAL JOURNAL, when enlarged will be devoted to every reform that is calculated to make mankind wiser, better and happier—Its columns will contain reading matter of a progressive order that shall meet the tastes and wants of all classes, ages and sexes in society—We will make it with proper encouragement, not less desirable in every family, than

the best newspaper published. Again we ask for a generous support.

THE SCIENTIFIC AMERICAN UPON SPIRITUAL MANIFESTATIONS.

The attention which Planchette is everywhere receiving, has induced the editors of the *Scientific American* to give the subject their attention. After giving a description of the instrument, it says:

"The spirit with which scientific men have looked upon these phenomena, has been unfortunately such as has retarded their solution. Skepticism as to their reality, although corroborated by evidence that would be convincing upon any other subject, refusal to investigate, except upon their own conditions, and ridicule not only of the phenomena themselves, but of those who believe in them, have marked their course ever since these manifestations have laid claim to public credence. Such a spirit savors of bigotry. The phenomena of table-tipping, spirit-rapping (so called), and the various manifestations which many have claimed to be the effect of other wills acting upon and through the medium of their persons, are exerting an immense influence, good or bad, throughout the civilized world. They should, therefore be candidly examined, and if they are purely physical phenomena, as has been claimed, they should be referred to their true cause. This is due to truth, and the common duty which all owe to their fellow men.

The following extract from an English journal, relative to the proposition made by Prof. Faraday, in 1861, to investigate the phenomena reported to have occurred in the presence of Mr. Home, a celebrated English medium, and also relative to the controversy which is now in progress between Prof. Tyndall and Mr. Home, in regard to a similar investigation, which Prof. Tyndall expressed himself willing to undertake, under similar conditions to those stipulated by Prof. Faraday, will sufficiently exhibit the manner in which scientific men have been disposed to treat such subjects:

"He (Mr. Faraday) felt a profound contempt for the whole thing, for which we are by no means inclined to blame him; and he seems to have been a little annoyed at the attempt to draw him again into what he considered ridiculous and futile investigations. It is likely that if Prof. Owen were invited to lecture on and dissect Barnum's woolly horse, he might reply somewhat tartly; it is not improbable that Sir John Herschel would chafe at being invited gravely to investigate Parallax's theories about the shape of the earth and its relations to the planetary system. Mr. Faraday did reply in language which was not encouraging. He prescribed certain conditions which it would have been utterly impossible for Mr. Home to accept, whether that gentleman be an apostle of a new science, or a mere pretender and humbug. In fact, Mr. Home was invited, as a condition precedent to Faraday's entering on the investigation, to acknowledge that the phenomena, however produced, were ridiculous and contemptible. He was also required to pledge himself to the most entire, open and complete examination—a condition which of course, Mr. Faraday knew quite well Mr. Home could never accept. So the gentleman who was apparently acting for Mr. Home—we believe, the late Mr. Robert Bell—declined going any further; and it does not appear that Mr. Home was particularly consulted in the matter at all. At the moment, Mr. Tyndall offers to investigate the phenomena but he offers to do so "in the spirit of Mr. Faraday's letter"; and, of course, Mr. Home replies that "as such spirit is not that of logic nor according to the true scientific method," he declines to lend any aid to the inquiry."

Now we believe that if Mr. Barnum's woolly horse was in some way, by virtue of his pretensions, exerting a vast influence upon society, tending to subvert creeds and to introduce new codes of morals, Prof. Owen could not do the world a greater service than to demonstrate to the world, by cutting him up, and thereby cutting down the falsity of his pretensions. Nothing that affects the welfare of mankind should be considered beneath the notice of a true philosopher. What incalculable benefit might have resulted if the same amount of study had been given to the subject of witchcraft, at the time of its occurrence, that has since been bestowed upon it. When such things become matters of history, there are always enough who do not think it derogatory to their dignity to devote their time to speculation upon their causes. How much wiser is it to throw aside prejudice, and to look at the facts themselves in a spirit of candor and earnest desire for truth."

To which our worthy cotemporary, the BANNER OF LIGHT, remarks:

"This is the very spirit in which we have demanded that the critics of the spiritual phenomena treat the subject. Instead of that, they have attempted ridicule and abuse. But as soon as they found that the numbers were getting on the side against them, they began to come over. We now hope that all these phenomena will be patiently and studiously investigated by the most advanced minds, and in the spirit which is so wisely counseled by the *Scientific American*. Truth is bound to make its way!"

SEVEN THRU IN THE WATER.

A New York Correspondent of the Chicago *Journal*, relates the case of a gentleman doing business in that city, whose home was in Hoboken; and who on attempting to return home about half past nine at night, slipped on the ferry boat, fell overboard, and the night being very foggy he was unperceived. After swimming a short distance, he turned over on his back and floated along with the tide, he knew not whither. It was dark and foggy he could not see either shore, nor determine their direction, and he accordingly continued to float down the bay, past Bedlow and Governor's Islands, through the "Narrows," and out to sea. Upon the following morning, at half past four o'clock, a party of New Yorkers on a Yacht, who had been caught in the fog, discovered him off the coast of Staten Island, below the forts, being rapidly borne out to mid ocean. They let down a small boat, and found him in an unconscious condition. The application of some cordials and stimulants, however, soon brought him to his senses, and he is now back again in his establishment, performing his accustomed duties. This, it seems to us, must be the most remarkable case on record. The gentleman was in the water from half-past nine in the evening to half-past four in the morning—a period of seven hours—was carried by the tide a distance of nine miles, and continued to float after he became unconscious.

The pleasure of doing good is the only one that never wears out. When mortals treasure this truism—hug it closer to their hearts—they will come in *rapport* with the angel world and cease to die evil.

A WONDERFUL CURE.

Liverpool, England, has had a case of miraculous cure for a cripple. It appears that a tiger escaped from a menagerie, and terrified the people. In the outlying district a man who had "lost the use of both legs" had sat for twenty years a sturdy, stunted vagrant, making a good thing out of his infirmity. But in an evil hour for his professional profits the road where he had taken up his seat for a score of years was, on the morning of the tiger's escape, the scene of a fierce stampede. Down it poured, pell-mell, men, women, and children at full speed, screaming with terror and crying out; "The tiger, the tiger!" The cripple had heard the news of the tiger's escape, and now fear lent him legs, or restored old ones; he started up, threw away the bowl on which he had sat doubled up every day, and with an energy that left nothing to be desired, he bounded down the road and soon outstripped all competitors. The tiger was caught; but the "cripple" was never seen again at least in that neighborhood.

DON'T STOP THE PAPER.

G. Farnsworth, in renewing his subscription gives the following reasons why he does not want his paper stopped. He writes:

BROTHER JONES, I must be time I subscribed for the JOURNAL, think be nearly out, or is past due.

Don't stop the paper, I will send you the money, and I think I can get some three or four more to take the paper.

Don't stop the paper, because it keeps the enemy's pot boiling, their children will read it and they themselves will look at it on the sly.

Don't stop the paper, because it shows our opposers that it teaches morality, freedom of thought, and the freedom to think, read, and choose for one's self, what ever seems right to their better judgment, and to act in accordance with our own judgment on the subject of religion.

Don't stop the paper, for it shows that we can communicate with our spirit friends, and has revealed a truth old theology never done.

A SUBTERRANEAN FIRE.

An immense underground conflagration occurred recently at Paris, beneath one of those great markets where unsold butter, cheese and eggs are deposited for the night, by the vendors who sell at their stalls on the surface. The edibles melted from the heat, and the vaults were quickly filled with a sea of grease and an atmosphere of flame. No fewer than one hundred and fifty stand-holders are ruined by the catastrophe. About eight tons of butter were consumed, and cheese and eggs in similar proportions, whilst the destruction of the caverns in which this property was stored will occasion a loss to the city of Paris, of 600,000f.

REMOVAL OF THE CHILDREN'S PROGRESSIVE LYCEUM.

The Children's Progressive Lyceum of this city which, has heretofore met at Crosby's Music Hall, will hereafter meet at Library Hall, corner of Randolph and LaSalle Streets, at 2 o'clock P. M., every Sunday until further notice. A Lecture will also be given in connection with the exercises. Seats free.

LOVE AND MARRIAGE.

The above is the title of a pamphlet published by Moses Hull, of twenty four pages. In it the Author attempts to define love, classifies the sexes, recommends to marry when there is a perfect adaptation, and writes "of the results of bad marriages."

Personal and Local

Prof. R. R. Roberts, will sail from New York, for San Francisco, on the 24th inst., where he expects to continue the healing art, in which he has had such signal success. His address will be care of the BANNER OF PROGRESS, San Francisco, California.

Dr. J. C. Wiley, of Iowa, intends visiting Minnesota, in September, and will lecture on the route, from Burlington, Iowa, wherever he may be desired. Address until September, Columbus City, Louisa County, Iowa.

J. Madison Alexander, who has been lecturing some time past, called upon us while on his return to his home in the city of New Orleans.

Brother Alexander has fine mediumistic qualities and is possessed of the necessary enthusiasm to insure success. We bespeak for this brother a kind reception, and the friendly hand wherever he may go.

Amusements.

At Mc Vicker's Theatre the past week has witnessed the successful appearance of Mr. C. W. Coudock and his Daughter. Next week is the second and last of their present engagement; consequently those desiring to witness the versatile talent of these justly renowned Artists, should improve the opportunity.

Monday and Tuesday evenings will be presented "Louis XI;" Wednesday and Thursday evenings, the "School of Reform;" and on Friday and Saturday evenings, Mr Coudock will appear as "Falstaff in Shakespeare's King Henry the IV."

The Japanese Troupe at the Opera House have drawn good houses. No one who has any taste for witnessing wonderful feats should fail to spend an evening with the Japs.

The Opera House has now closed for the season, and will re-open about the first of September, with the great New York sensation, "Humpty Dumpty," which will be followed by a short season of French Opera by Bateman's Offenbach Troupe, with Tostee as Prima Donna; then a season of Italian Opera, under Max Maretzek; after which a week of tragedy by the famous popular German Tragedien Janauscheck with a new and able company. Then the Richings English Opera Troupe for a short sea-

son, after which the regular dramatic season, will open.

We congratulate the habitués of the Opera House on the brilliant amusement season that has been marked out for them by the present popular Management, who will spare neither pains or expense in furnishing for their patrons the very highest order of Amusements of a Dramatic and Operatic character.

"Dearer than Life," has drawn crowded houses at Col. Wood's Museum, during the past week. As success always crowns the efforts of the persevering and energetic, it is not surprising that this place of amusement is even a more popular resort than usual; since Mr. Aikin, the energetic lessee, has spared neither effort or expense in remodeling and refitting this establishment and adding the best talent to his role of artists.

The improvements inaugurated by him are not only ornamental, but of vital importance to his patrons. The great fear heretofore entertained, has been "the means of escape in case of fire" and the chances of egress without loss of life. To remedy this, Mr. Aiken has had a wide stair built, leading into the alley in the rear with large double doors opening outward on the spacious platform at the top, so that with this, in addition to the front entrance, a crowded house can be emptied in three minutes without confusion or the slightest risk of accident.

By which the means of ventilation is also greatly facilitated, all of which renders it one of the most attractive resorts of popular amusements in the West.

"Foul play," will soon be presented at this Theatre, when the public may expect a rich treat.

Correspondence in Brief.

R. S. Cramer, writing from New Boston, Illinois, says:

The cause is progressing here as fast as the most sanguine could wish. Our Lyceum of less than a years growth is a grand success, our exhibitions drew the largest houses last winter of anything that was ever in the place. If leaders of Lyceums who complain of lack of interest will inaugurate entertainments and exhibitions, they will find their Lyceums reviving as rapidly as drooping corn does when summer showers falls upon its wilted leaves.

Mrs. C. E. Warner has just closed a three months engagement here, she has been very successful as a lecturer. There is an effort being made to secure her for eight months commencing in October.

A. J. F. writing from Emporia, August the 2d, says:

E. V. Willson has paid us a visit, and gave us a course of four lectures which has had a powerful effect amongst the dry bones, in and near this place. He made some proselytes and aroused our priests to a sense of their situation. They have called a meeting of all denominations for the purpose I suppose (and actions indicate) to strengthen their force and prepare for the desperate conflict in this part of Gods vineyard. As it appears they think they have surely found the devil in the form of E. V. Willson, they dare not face him, but they do monstrous things after he has gone.

M—, Plymouth, Michigan, writes in reference to the Planchette and says:

Having seen Holmes Alphabetical Test Planchette, advertised in your Journal and a notice in No 17, that you would furnish it, my object in writing to you is for an explanation of the word and instrument before purchasing it; I wish to know its use.

[Answer—It is a little instrument so delicately constructed that spirits under favorable conditions can move and indicate different letters of the alphabet thereby spelling out words and sentences, and in that manner give us communications from the Spirit World.]

Mrs. F. O. Hyzer, writing from Baltimore says:

I am now seeking rest and quiet in this beautiful valley of the Chenango, and having more relaxation from the pleasure of care and labor will send you some poems for publication in a few days.

[Dear sister many thanks for your promised poems, and may the good angels ever inspire, guard and protect you. May so much unalloyed happiness be thine as shall be requisite for contentment with the trials of earth life.]

S. S. Briggs, writing from the Reunion Community, Centre Creek, Jasper County Missouri, says:

I am very sorry that my time of subscription has about expired, as it is out of my power at present to renew, and to lose it seems like the loss of an old familiar friend, for it has been my companion from its first issue up to the present, gaining in esteem by long intimacy, and has been one of the few that has not truckled to public favor or applause. If it would not be asking too much I would be glad to have its weekly visits continued, and the funds shall be forthcoming before long.

[Yes Brother we will continue to send it to you That is the way to do, write and tell us what you can do and what you can't.]

A lady friend, and a true Spiritualist, writes in reference to the JOURNAL as follows:

DEAR BROTHER S. S. JONES: I thank you oh, how much I thank you, I did not suppose there was such a favor accompanied with such kind and loving words, for me in this world, you may imagine, but I cannot describe the effect and how many times I failed to ask you to stop that dear welcome messenger that comes to my desolated home, ever bringing love and healing. But times have not dealt very gently with me in regard to health and employment, so I felt under the necessity of making some sacrifice by discontinuing the JOURNAL. But dear brother, when I read your kind favor assuring me of the continuance of my paper, I wept long and heartily for joy, how encouraged I felt with the prospect of

my welcome weekly visitor, then I see how easily I could pay for it too. Brother your mission is a beautiful one. May you be blessed, prospered, and live long to send light love and encouragement to the enquiring and toiling ones, as well as the more favored and prospered ones of earth.

Enclosed is one dollar, to be applied on account, will send more within the year, or hope to.

[Remarks. Generous deeds and kind words always pay. We give place to the sister's note, although an entire stranger, so far as personal acquaintance is concerned, because it teaches a good lesson to us all. Words of kindness and generous deeds, however small, never fail to bring a rich reward as an equivalent. The simple fact of our answering that we would not discontinue sending our paper to an appreciative soul who felt too poor to pay for it, made one at least happy, the response made us happy in turn and we hope and believe many of the readers of the JOURNAL will by a perusal of the sisters letter be prompted to obey the law of kindness and thereby reap a reward—happiness.]

Mrs. F. A. Logan, writing from Fon Du Lac, Wis., says:

Doubtless the Missionary Bureau of Illinois, are wondering that I do not enter upon my missionary labor in that State, having received a certificate from the same to that effect. I often find myself lecturing in crowded churches to orthodox people on the subject of intemperance and its causes, its consequences, and its cures, the only effectual cure is for woman by her vote to place temperate men in office who will enact the prohibitory law, men who cannot be bought and sold.

According to engagement I supplied J. L. Potters place here yesterday, he is a fine trance speaker, has a flourishing Society and Lyceum. There are good people in Fon Du Lac as elsewhere.

Am to lecture again in the Methodist church of Waupun next Sabbath evening, the 12th inst, and at Fox Lake the 19th, wending my way through Portage, Delton and on to Lacrosse and Rochester, Minnesota, there to visit a sister.

Many thanks to the Missionary Bureau of Ill. for their recommendations, trusting that I am led and guided by the angel powers, and if in their wisdom I should return to Illinois I shall be able to dispense truths and blessings there as elsewhere.

For the Religio-Philosophical Journal. Second State Convention.

TO THE SPIRITUALISTS OF OHIO:

The Second Annual Convention of Spiritualists of Ohio will be held at Cleveland, on the 15th, 16th and 17th of September next. It has been proposed to hold a Lyceum Convention at the same time, but, after due consideration, it is considered inexpedient. What we want is a gathering of ALL who FEEL AN INTEREST IN THE CAUSE OF LIBERALISM AND SPIRITUALISM.

The Missionary Work, so well begun; the establishment of a Paper devoted to the interests of the Organization; a General Survey of the Field of Future Labor; is the actual work before the Convention.

The work of the past year has been prosperous, but it was experimental. We can now meet, enriched by its experience. The combined wisdom of all is to push forward the general cause against the consolidated phalanx of bigotry and superstition. Every Lyceum and Society is entitled to two delegates each, and one additional delegate to every fifty members over the first fifty. The Spiritualists of Cleveland will extend a generous hospitality to the delegates.

We need not now urge the importance of the movement. Especially in those places where legal societies have been established is the benefit of concerted action felt. It is a movement led by no man or party of men, but by all the Spiritualists of the State, seeking to unite for the sole purpose of gaining greater individual freedom through the united strength of all.

By order of the Executive Board.

EMMA TUTTLE, Cor. Sec'y.

Great Triumph of Animal Magnetism in La Grange, Mo.!!

La Grange, Mo., Aug. 4, 1868.

This certifies that I was stricken with Paralysis of my right side about the 16th of June, 1868. For eight days I was insensible to everything around me; in fact, I could neither see, hear, feel, taste or smell to any extent, and no one, not even my physician, thought I could possibly recover. Dr. ROBERTS commenced treating me by ANIMAL MAGNETISM and SWEDISH MOVEMENT CURE, June 25th, 1868, and in a few days the wonders of his power became manifest, and now, after having been treated by him for about three weeks, I can walk up and down stairs and upon the streets without assistance, and can use my hand and foot (which were dead) almost, as well as those of the other side. Time and care only are now necessary for perfect restoration to health and strength.

HENRY MCCHESNEY.

I Having been the attending physician of Mr. Henry McChesney when he was first paralyzed, do fully acquiesce in the above statement, and most heartily and willingly endorse the Magnetic system of treatment for Chronic Diseases.

(Signed) LA FAYETTE AVERY, M. D.

Do not be troubled because you have no virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests but with grasses.

Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

Six liberal journals have just been started in France, and one of them at Lyons bears the bold title *L'avenir Democratique*, or the Democratic Future.

Communications from the Inner Life.

He shall give His angels charge concerning thee."

All communications under this head are given through a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Our Father and our God! Thou Spirit of life, light, purity and love! Thou that dwells within all nature, for we feel that Thou art a part of all things, and feeling that we are a part of Thee, we send forth an aspiration from the innermost depths of our souls, that we may know ourselves; that by knowing ourselves we may know more of Thee, for we are Thy children. Our Father, we do not ask of Thee any special blessing, for we fully realize that as we prepare ourselves for Thy blessing we shall be blessed. We see Thee in all Thy beautiful works. We see Thee in the flower; we see Thee in the beautiful birds; we see Thee in the rippling stream; we see Thee in the tiny blade of grass, for Thou, O God, art life: and as the rain, the dews and sun unfold the flowers, so may Thy light and Thy love shine upon us that we may expand in intellect and wisdom, and be more like unto Thee.

O, Father! while we pray with our tongue that Thou mayest bless us, may we pray with our hands and bless others, and realize by doing good unto others that we, at the same time, bless ourselves, and show that we are more like unto Thee.

We need not ask Thy blessing to rest upon the afflicted of Thy children, for we know that that which seemeth evil is oftentimes a blessing in disguise, and Thou art a loving parent, Thou lendest to the needs of all Thy children.

We thank Thee, our Father, for all Thy blessings. We would ever praise and honor Thy name. For ever, and for evermore we would praise Thee.

QUESTIONS AND ANSWERS.

The controlling spirit said: "If you desire to ask any questions we will answer them to the best of our ability."

Q.—What is the comparative or relative appearance of the spirit world to the earth sphere?

A.—That portion of the spirit world which is in the immediate proximity to any part of your earth is an exact resemblance to your earth, only in a more beautiful and refined condition. It is an outgrowth of the earth sphere. The spirit world corresponds with the spirits that inhabit this. In other words, as the mind is unfolded in knowledge, so it appreciates the beauties of the spirit life. It is all reality and to us, as material as the earth is to you. But to you it is invisible and intangible.

Q.—How did the spirit land appear to you on your first entrance there?

A.—It appeared to me as real and earth-like as your plain does to you, but more beautiful.

Q.—What were your feelings on fully realizing that you had passed the change called death?

A.—Some things I liked better, and some things I did not like so well. For instance, I had a strong appetite for ardent spirits, that appetite I carried with me, but there was no means known to me to gratify it—that was one of the things I did not like. That appetite had died out, except when I came in contact with the earth sphere, through a medium, then it is sometimes momentarily aroused, and I again feel a craving appetite for ardent spirits.

Q.—Did you, on entering the spirit world, meet with any friends that you had known in the earth life that had died before you, and if so, how did they look to you?

A.—I did meet many of them. At first they appeared as I used to see them, otherwise I should not have been able to recognize them. They gradually assumed an appearance corresponding with the beauty of the spirit life—more beautiful than the earth life—still maintaining their individuality. The desires of a spirit are fully mirrored upon the countenance, so there is no disguise in any one's true character in spirit life.

Q.—Do spirit friends draw near to their earth friends at the time of their death, and if so, do they in any way contribute to the comfort, or in any manner assist the dying person, and if so, in what manner?

A.—Guardian spirits are ever with you. Other spirits are near at death by sympathy as earth friends are, or by reason of being specially called upon to be present, the same precisely as in the earth life. Little children, in spirit life, often draw near on such occasions, and the dying person, on becoming conscious, is greeted by them and made happy. All try to make the newly arrived spirit happy.

Q.—Is the spirit of a dying person visible to you at the time it leaves the body?

A.—It is, that is to say, the spirit form is tangible and visible when it is being born out of the earth body. It is like the earth body, only it is more refined.

Q.—Do spirits travel from places remote from each other, and if so, with what speed do they travel?

A.—You can go where you please, and it does not take what you would call time, unless you choose, you can go fast or slow at your will and pleasure.

QUESTIONS BY FRANK N.

Q. If there is a time when we begin a conscious existence upon the material plane, does it not imply that the time may come when we shall no longer have such an existence?

A.—My good brother let us reason in this wise: We may when we arrive at years of understanding, visit certain portions of the globe, and are conscious of the fact that they do exist, but the fact that we are made conscious of their existence does not imply that they have not existed before, or that they will cease to exist because we know of it. And as each and every spirit individualized upon the material plane of life, have their origin from the great Deific prin-

ciple—God, which is a part of that spirit which permeates and pervades all things, so it is that we say unto you, that the fact of realizing existence upon this material plane does not imply that it is the beginning, but that it is simply a conscious existence upon this plane of life.

[The following communication given through Mrs. Robinson, we republish, as of deep interest, showing the care of mothers after passing to spirit life; and the power of producing symbols to revive recollections in the new-born spirit of earth-life scenes.]

HENRY E. WHITE.

I am told that I can stay here a few minutes and say whatever I like concerning myself. My history was too sad a one to be recalled were it not that it might in some way aid my brother man. I have learned by experience to lend a helping hand to the oppressed and down-trodden of humanity, and also that it is not always those who occupy the highest position in society that control the brightest gem. On the other hand, there is a lack of that nobleness of character that will stand by those that are cast off by the rules of society. They fear that they themselves will become contaminated by the influence of such individuals? but my experience tells me, and proves clearly, that it is not through fear of themselves, but what some particular individual or individuals will say concerning them.

It is one of the laws of nature that we should suffer ourselves before our sympathetic nature can be aroused by the sufferings of others. Let an individual be confined for days, months or years, deprived of one cheering word or a smile from any true and loving friend, shut out from all that makes life worth living for, then it is that he can appreciate kind looks and gentle words. Let that individual escape from the cell, place him in the condition where he can visit those who are afflicted in like manner, and his sympathetic nature will at once be aroused. He fears not for what others may say, but he will visit the suffering, and although they may be guilty of the darkest crimes that ever the soul was dyed with, he feels that they are the ones that need words of sympathy, a kind hand to in the darkest hour would do more to elevate him to the true condition of manhood than solitary confinement for many—many years.

And it is something that we all have to learn, sooner or later, that the law of kindness, or to live up to the golden rule, to do as ye would that others should do unto you, will prove in the end to be the safest, the most, sure, far the easiest mode of elevating humanity.

I said, in the commencement, that I could speak from experience, that my own soul having been tried by the refiner's fire—and of course been purged by the process, so much so that I can now look with a philosophical eye, and compassion also, upon every erring child of humanity. I shall not dwell at length upon my history while in earth life. The last three years, while on earth, I was confined in a dark and gloomy cell. Forced there by the conditions that surrounded me, over which I had no control, for I simply acted out that which was within—that which was given me at my birth, and carried through my life and for many years after I entered upon the spirit life—for that reason I have no self-condemnation.

Being confined that length of time, all acquaintances and friends, except near relatives, had left me. At the time I entered the dark and gloomy abode I had but two near relatives left, one my mother, the other an only sister.

My father and two brothers having previously passed to the higher life, my mother being somewhat in years, and bowed down with grief for me, her son, passed away the first year of my confinement. My sister came to inform me of her death. She was not permitted to see me, but wrote on a slip of paper to be handed to me, saying that mother was no more, that she herself was about to be married and move to the far west—that I have since learned was in your own State. Thus forsaken by friends, cast off by the only relative, I passed the last two years of my life on earth.

I cared not to stay longer, for life was a burden, as dark and gloomy as I pictured the future to be for one like myself, yet it would be a relief to those conditions.

Having been brought up to believe in a heaven and a hell, of course I had no thoughts of a bright and glorious future. Leaving my form in that state of mind, although I could hardly realize that such would be my fate, when I thought of God as being a God of Justice, yet, educated as I was, I of course could expect nothing better. One dark and dreary night my spirit left the form and slept, passed into an unconscious condition that lasted for seven days.

When I returned to consciousness, O, joy unspeakable! I was reclining upon the bank of a most beautiful river, my angel-mother was bathing my brow, and gave me to drink of the water she brought in a little silver mug or cup that was presented to me by my father on my fourth birthday, and on it my name, "Henry." I saw the cup, I felt it, I clasped my mother to my breast, imprinted a kiss upon her forehead, realized that I was not dreaming, that I had left the dark cell and was truly with my mother. For some little time I saw none but her. She talked with me and said, "Henry, I passed from earth life that I might be nearer you in your prison-cell. When you dreamed of your mother at night, it was no vision of a fevered brain, but a reality, for I was there trying to administer to your wants. Day after day I watched with you until now we are together, and Henry, we shall never more be parted."

Imagine now how those words thrilled through every vein of my whole being, and when I said, who has gained anything by all this? the reply was, "you, my son, for you have learned the lesson that all must learn, to deal kindly with the erring before you condemn." Look at the conditions and surroundings of the individual. Whether I have profited by that lesson, I will leave you and every one that shall read these lines to judge.

Did I wish to be recognized by friends, and had I them to recognize, I should give more particularities. My object in giving what I have is to set some intelligent minds, even, to thinking. My native State was Vermont, the State where I passed the last few years of my life was Massachusetts. My name was Henry E. White.

N. C. FOSTER.

I can stay but a few moments, but I wish to say to my friends, and to them alone, that I was not so foolish as to throw myself upon the rail-road track that the engine and the cars attached might pass my body and send my soul into Eternity, as was supposed by many—no, not so! But it was done by the hands of individuals who supposed that I possessed money and things that were valuable. The first blow deprived me of my senses; what they did after that I know not, I only know that when I came into a conscious existence I found myself no longer on the earth plane of life—that I was what is called dead. I did not for a moment think of laying myself where one sudden crash or the passing of a few wheels over my poor body would send me into another world. But I find I am not alone in this, for there are many immortal souls that are sent to Eternity in the same way as myself; individuals who for some cause seem willing to lift their own hands to take the lives of others, so to speak, and send them from this earth, or from this world to the next. So it was with me. It is but a short time since this happened—a very short time. But I was brought by others, true friends, in the life where I now exist to this place, several evenings since. Here they promised that I should tell my own story, and it should be given to the world in such a manner that they would know that I did not perform the fatal and terrible act—that is the sending of my soul into Eternity to appear before God. It is true that at times I drank too much, but it was not the case at that time. This is to let you know my friends, that I did not do that, and that I live, and that it is for you alone, that I regret it was done; and that I come back to you, and speak to you now. Perhaps when I have staid longer in this world I shall be able to tell you more, but now I can not. Thanking you who are present here for your kindness and trusting that you will give to the world what I have given you, I will go home.

August 5th, 1868.

For The Religio-Philosophical Journal
Lyceum of Sycamore.

DEAR JOURNAL: July 19th, was celebrated as our Lyceum Anniversary. The attendance of both scholars and spectators was large—Dr. E. C. Dunn, was with us and assisted in the exercises, everybody looked happy and the harmony was such as to be felt. We could not help feeling proud of the Lyceum. It had been in existence but a year, but it had accomplished much. Hattie Barrett drew the anniversary prize. The Lyceum sends greetings of good cheer to the various Lyceums throughout the world.

H. A. JONES, Conductor.

Public Meetings.

For The Religio-Philosophical Journal.
Grove Meeting.

The Spiritualists of Rome County, and vicinity will hold a three-days annual Grove meeting in Belvidere Illinois, commencing on the last Friday in August, 1868, at ten o'clock A. M. Good speakers are expected. A cordial invitation is extended to all to come and have a good time.

By order of Committee, D. G. ESTELL.

For The Religio-Philosophical Journal.
Grove Meeting.

The spiritualists of Farmington and Oakland county Michigan, and vicinity, will hold a three-days meeting at Wilbur's Grove, commencing Friday at ten o'clock A. M. September 11th 1868. G. W. Taylor, of New York, Miss L. A. Pearsall, of Disco Michigan, and Mrs. Emma Martin, of Birmingham Mich., have been engaged. Other good speakers are expected. Homes will be provided for those from a distance. A cordial invitation is extended to all.

NORTON LAPHAM, Pres.

[BANNER OF LIGHT please copy.]

For The Religio-Philosophical Journal.
Grove Meeting at Madison, Ohio.

The friends of progress of Lake and adjoining counties, will hold their second Quarterly Meeting in a grove on Asa Talcott's farm, in Madison, Lake county, Ohio, on the third Saturday and Sunday in August. The grove is situated half a mile from the station, in the pleasant village of Centerville. Ample arrangements will be made to accommodate those coming from a distance, and a number of the best speakers in the State will be in attendance. A cordial invitation is extended to all.

By order, H. CLARK, Sec.

For The Religio-Philosophical Journal.
Discussion.

A public discussion will take place in Phillips Hall Richmond, Ind., commencing Sept. 1st, 1868 at 7 1/2 p. m. and continue for five days, between E. V. Wilson, (Spiritualist) and W. D. Moore (Cambel-ite).

The subject for discussion is embodied in the following resolutions.

Resolved: That the Bible sustains modern Spiritualism in all its phases.

Resolved: That the teachings and phenomena of modern Spiritualism are essential to the happiness of man, here and hereafter.

E. V. Wilson affirms. W. D. Moore denies. All are invited to come.

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